בְּלוֹ מַחֲמַדִּים

The most Desireable Object.

חֶמְדַּת כֹּל הַגּוֹיִם

The Desire of all Nations.

מַחְמַד עֵינַיִם

The Desire of the Eyes.

OR,

A Protestant PICTURE OF *JESUS CHRIST,*

Drawn out, in Scripture-Colours,

BOTH

For the LIGHT *of Sinners,* and

For the DELIGHT *of Saints.*

By the Pensil of

THOMAS SYMSON M. A.

And *Minister* of the Gospel of *Jesus Christ,* at *Tottenham High-Cross,* in the County of *Middlesex,* near the City of *London.*

יָפְיָפִית מִבְּנֵי אָדָם

Thou art fairer than the children of men, Psal. 45. 2.

Turn away thine eyes from me, for they have overcome me, Cant. 6. 5.

Κάλλος δὲ πλεῖστον μέρος μετέχουσιν· ὃ σεμνότατον, καὶ πρωτότατον, καὶ θειότατον τῶν ὄντων ἐστί. Isoc. Orat. in laud. Helen.

Legant prius, & postea despiciant, ne videantur non ex judicio, sed ex odii præsumptione ignorata damnare.

London, Printed by *W. Godbid,* over against the Blew *Anchor* in *Little Britain.* 1660.

The most Deplorable Object.

OR

THE PICTURE

OF

Scripture-Colours,

and

TO

The Eternal Honour

OF

The Chiefeſt Beauty,

The

LORD JESUS CHRIST:

(a) *Who is over all,*
God Bleſſed for Ever.
Amen.

(a) Rom. 9.5.

THOMAS SYMSON,

The (b) *unworthieſt* of all his Servants,
In the (c) *worthieſt*, and the (d) *weightieſt*
of all Employments,

Humbly Conſecrates
This HIS Pourtraicture;
Such a (e) *rude Draught* as it is.

(b) Ὁ ἐλαχιστότερος πάντων ἁγίων, 1 Cor. 15.9.

(c) 1 Tim. 3. 1.

(d) Onus *ipſis etiam Angelis* tremendum. —*Much ſtudy is a wearineſs to the fleſh*, Eccl. 12.12. The ſweat of the *brain*, doth exceed, by far, the ſweat of the *brow*. Πρὸς ταῦτα τίς ἱκανός? 2 Cor. 2. 16. —ὑπηρέτας Χριστοῦ, 1 Cor. 4. 1. ὑπηρέτης vox *laboriſi & æruminarum* eſt. Aret.

(e) In Magnis *voluiſſe* ſatis.

(f) *Hitherto hath the Lord helped us*, 1 Sam. 7.12. *YET not I, but* the Grace of God *which was with me*, 1 Cor. 15.10.

(g) 2 Cor. 3.5.

(h) Joh. 15.5. latter end.

Imploring, with *Humility*, His free PARDON, for its many (*a*) *Imperfections* and *Impertinencies*.

(*a*) There was, of old, amongſt the Children of *Iſrael*, iniquity even in their *Holy things*, Exod.28.38. ——*All our* Righteouſneſſes *are as* filthy rags, *Iſa.64.6.*

Requeſting, with *reſtleſneſs* (as well as with *earneſtneſs*) His kinde (though undeſerved) ACCEPTATION (*b*) both of HIM and of (*c*) IT. And,

(*b*) 1 Sam.25. ver. 35. compared with ver.18.——*And the* Lord *had reſpect unto* Abel, *and to his* Offering, *Gen.4.4.* (*c*) Pſal.19.14.

Deprecating, by conſequence, His deſerved REJECTION (*d*) of them *both*.

(*d*) Pſal.50.9. *But unto* Cain, *and to his* Offering, *he had not reſpect*, Gen.4.5. ——*I have no pleaſure in* YOU, *ſaith the Lord of Hoſts, neither will I accept an* Offering *at your hand*, Malach. 1.10.

Supplicating, with *Confidence*, His powerful BENEDICTION, upon this preſent Performance.

That ſo it may be
(Through his ſaid Benediction upon it)
(and without which it will (*e*) not be)
Happily Effectuall,
Both
For the *Conviction*, and the *Converſion* of Sinners;
And,
For the *Confirmation*, and the *Conſolation* of *Saints*.

(*e*) 1 Cor.3.7. *Cathedram habet* in Cœlis *qui docet corda*. *Auguſt.* Meum eſt *docere*; veſtrum *auſcultare*; Dei *perficere*. Cyril. Præfat. in Cat.

Conatus, Rex Chriſte, *meos* TU *dirige ſemper*:
Et mihi ſit fœlix, TE DUCE, *Principium*.
AMEN.

Bern. Gilpin Serm. before K. Edw.6.

To such *Proprietors*
Of
Houſes and *Lands*, or *either*,
In the Pariſh of
TOTTENHAM HIGH-CROSSE
In the County of *Middleſex*,
Near the famous City of
LONDON,
Who are not Inhabitants
in the ſaid Pariſh.

More eſpecially,
To the Right Honourable,

HUGH HARE,

Lord of COLRANE in *Ireland*,
And
Lord of the Mannor of *Tottenham*,
And of ſeveral Mannors in *Tottenham*.

AND

To thoſe Perſons of *Honour*,
Quality and *Reſpect*,
Whoſe Names are contained in the
prefixed Catalogue.

Thomas Symſon,

Miniſter

At *Tottenham* aforeſaid,

In his preſent Hopefulneſs of their future Carefulneſs, from time to time, to provide (and to admit of) *ſuch* perſons (and ſuch *onely*) to be their *Tenants*, as ſhall really *Honour* the *National*, and readily *Encourage* THIS *Parochial* Miniſtery:

Doth heartily preſent

This preſent Ad-umbration of their

Bleſſed Saviour;

Wiſhing, withall,

unto *each* of them,

Reall *Grace*, whilſt they are in a ſtate of

MORTALITY.

And

Royal *Glory*, when they ſhall be in a ſtate of

ETERNITY.

Amen.

TO

All the *Inhabitants*

OF

TOTTENHAM HIGH-CROSSE

In the County of *Middlesex*,

Near the City of *London*,

Whether *Proprietors* or *Tenants*,

Housholders or *Others*.

More especially,

To those persons of *Honour* and *Quality*,

(The Author's Honoured Friends)

Whose Names are contained in the preceding Catalogue,

And written (I hope) * in the *Book* of *Life*. * Phil. 4. 3.

THOMAS SYMSON,

Their present Pastor,

doth cordially wish,

(as, in Duty, he is bound)

Or,

The *Best* of *Blessings*, from the *Best* of *Beings*.

Amen.

Honourable, Honoured, and Well-beloved,

AN Apprenticeſhip of years is now *almoſt* expir'd, ſince the *time* that I became (by Gods Providenee, & your own Choice) your *Miniſter*. And (ſhould I never want that *encouragement* amongſt *you*, which may lawfully, and * rationally be *deſired*, and *expected* by *Me*, (nay, which I am * *bound*, in my *Conſcience* (as my duty) to *endevour* after) which alſo you are *able* (and ſeveral of you (as I have found, I acknowledge, by *experience*) are *willing*) (yea, very willing) to afford me) I could be *content* (by the permiſſion of *Providence*) to remain amongſt you (unleſs willingly diſmiſſed by you) (yea, though it ſhould be (as heretofore) * *by honour, and diſhonour, by evil*

* 1 Cor. 9. 7--14.

* 1 Tim. 5. 8.

* 2 Cor. 6. 8.

evil report, and good report) until that I could ſay, with the Poet,

Scribere plura libet: ſed vox mihi feſſa loquendo,
Dictandi vires, ſiccáque lingua negat.
Ovid. Triſt. lib. 3. Eleg. 3. *Apud finem.*

That ſo it may be *then* apparent, that, *you were in my heart* (to uſe the expreſſion of the Apoſtle) *to die and live with you.* 2 Cor. 7. 3.

Were my *Abilities* anſwerable unto my *Affection*; I ſhould then, *very gladly, ſpend, and be ſpent* * *for your ſouls.* I ſhould alſo be (I am perſwaded) like unto the painful *Nurſe*, who (having frequently broken her *ſleep*, & (through her *conſtancy* in her *Carefulneſs*) almoſt broken her *heart*) doth not expect her payment (notwithſtanding of her pains) from the *Child*, but from the *Parents*; that ſo it may be manifeſt, that, *I ſought not* YOURS, *but* YOU. 2 Cor 12. 14.

* ἡδέως δὲ δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. 2 Cor. 12. 15.

But (as you know) Miniſters

are

are *Men*, and not *Angels*. Or, if
* Rev. 1. 20. * *Angels*; yet, Angels not in *Nature*; but, in *Office*; not in *Eſſence*; but, in *Reſemblance*.

Let this preſent *Tractate*, which is now preſented unto your *Eyes* (being the ſum and ſubſtance of ſomewhat formerly Preached unto your *Ears*) let it be (I ſay) accepted by you, as an outward Expreſſion of my inward Affection unto you. Yet withall, let it be conſidered, that, The *difference* is *great* (very *great*) between a *Sermon* when it is preached, unto the *Ears*, from the *Pulpit*; and the ſelf-ſame *Sermon*, when it is preſented unto the *Eyes*, from the *Preſſe*. The difference is as *great* as (nay, *greater* than) between the *Milk*, which the Infant ſucks out of the *Breaſt*, and the *Milk*, which it ſucks out of the *Bottle*.

An Epiſtle Dedicatory.

I ſhould now (willingly) preſent you (as your *Paſtor*) with ſeveral ſerious and ſeaſonable *counſels*; did I not conſider, that I am now writing only an *Epiſtle*, and not a *Tractate*. And, if I ſhould prefix too *large* an Epiſtle before this *little* Tractate; it might be ſaid unto *me*, in deriſion, as *Diogenes* of old, ſaid unto the Inhabitants of *Mynda* (a little City, with great Gates) * *Shut your gates* (ſaid he) *O ye men of* Mynda, *leſt that your City go out thereat.*

* *Viri* Myndii, *claudite portas, ne civitas veſtra egrediatur.* *Eraſm.* Apoph. lib. 3. de Diog. Cynic.

I have onely two Requeſts to make, ere I conclude;

The firſt of them ſhall be unto *you*. The ſecond unto *God* for you.

My Requeſt *unto you* is this: Let me, ſo long as I ſhall remain amongſt you, *as your Miniſter*, be obliged

obliged unto you, for your frequent, and your fervent *prayers*, unto God, for Me.

1 Sam. 12.23. *As for me*, (as *Samuel* ſaid) *God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for YOU.* And, God forbid that *you* ſhould ſin againſt the Lord, in ceaſing to pray for *Me.*

Let the ſum of your petitions, for me, your Paſtor, be this; That God (who alone is able) would

2 Cor. 3.6. make Me (unto you) *An able Miniſter of the New Teſtament.* And that, *when* (as the Apoſtle ſpeaks)

1 Cor. 9.27. *I have preached to others, I my ſelf may not be a Caſt-away.*

My Requeſt *unto God for you*, is to this effect; That, when he ſhall be pleaſed (either by *death*, or before it) to remove me (as your Miniſter) from among you (and, when that will be, he (and he

he onely) knows) he would then (in his mercy) grant unto you, in ſtead of a twinkling *Star*, a conſtant ſucceſſion of glorious *Suns*; and, in ſtead of a *Ruſh-Candle*, a ſucceſſion of * *Burning, and ſhining Lights.* That ſo your Souls may be exceedingly bleſſed in them; and may (not without cauſe) exceedingly bleſſe *them*; yea, and eternally bleſſe *God*, for *them.* * Joh. 5. 35.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. Acts 20. 32.

Now the God of peace, that brought again from the dead our Lord Jeſus, *that great ſhepherd of the ſheep, through the blood of the everlaſting Covenant,* Heb. 13. 20.

Make you perfect in every good work, Ver. 21.

work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt: To whom be glory, for ever and ever. Amen.

I ſhall now conclude this preſent Epiſtle, with that *common*, and *commendable Concluſion*, which was of old, in uſe, both amongſt [a] *Heathens* and [b] *Chriſtians*;

FARE YE WELL.

a *Accipe, quo ſemper finitur Epiſtola Verbo.* ——*VALE.* Ovid. Triſt. lib. 5. Eleg. 14. *Apud finem.*

The concluſion of that Epiſtle which was written, by *Claudius Lyſias*, unto *Felix*, was *this* [Ἔῤῥωσο] *FARE-WELL*, Act. 23. 30.

b Thus were thoſe Epiſtles concluded, which were, of old, joyntly written, by the Apoſtles, Elders, and Brethren. The ſum and ſubſtance whereof, is upon record, *Act.* 15. 23. [Ἔῤῥωσθε] FARE YE WELL. *Verſ.* 29.

This is, and ever ſhall be, the prayer of

Your *preſent* Paſtor,

(Whoſe * *Hearts deſire, and prayer, to God, for you, is, that you may be ſaved.*)

* Rom. 10. 1.

From my Study.

Jan. 30. 16$^{55}_{56}$. Thomas Symſon.

To *All* his
Honourable, and Honoured,
Much reſpecting, and as much reſpected
Friends, and *Well-willers*;

THOMAS SYMSON

Doth at preſent, preſent
(In ſtead of, and for want of
a (*a*) *better* Preſent)
This (*b* Imperfect and Unpoliſhed

POURTRAICTURE,

Of their (*c*) *Common* Saviour,
with a (*d*) willing Mind.

As a (*e*) laſting Monument
of his real Affection.

Expoſing himſelf (*thereby*)
(in a Confident Perſwaſion
of their kind Acceptation thereof)
(*f*) unto *Publick*, *Preſent*, (*g*) *Perpetual* Cenſure.

Wiſhing unto them all
(from his very Soul)
An Undoubted *Intereſs* in Him.
A Tranſcendent *Affection* towards Him.
A Punctual *Conformity* unto Him on *Earth*.
And, An Eternal *Enjoyment* of Him in *Heaven*.

A M E N.

(a) *Silver and gold have I none, but ſuch as I have, I give you*, Acts 3.6.

(b) *Non tamen illa legi poterunt patienter ab ullo, Neſciat his ſummam ſi quis abeſſe manum.* Ovid. de Triſt. lib. 1. Eleg. 6. verſ. 27, 28.

(c) *To us there is but one God,* —— *—and one Lord* Jeſus Chriſt, 1 Cor. 8.6.

(d) *Si deſint Vires, tamen eſt laudanda Voluntas: Hâc ego contentos auguror eſſe Deos.* Ovid.

(e) *Vox audita perit litera ſcripta manet.*

(f) *Crede mihi, bene qui latuit bene vixit* —— Ovid. de *Triſt.* lib. 3. Eleg. 4. ver. 25.

(g) Not onely of perſons which are at preſent, but alſo of perſons which *ſhall be* hereafter.

A Curtain *before the* PICTURE:

OR,

An Epiſtle to the *Reader*.

THou *haſt now* (Reader) (*if thou pleaſeſt*) *a fit Opportunity, to manifeſt thy* Humanity, *and to exerciſe thy* Ingenuity, *if ſo be that there be any ingenuity at all* (*as I do* (*both* ſuppoſe) *and* hope *that there is*) *within thee.*

Forbear (*therefore*) *at preſent, all Critical* Exception; *and favour this* Effigies (*this mean* (*yet well-meant*) *Effigies*) *with thy candid* Acceptation; *Which Acceptation of thine, will be my* future *Encouragement.*

Accept it, I ſay; *Though not for its* own *ſake, or for its* Authors *ſake*;

ſake; (*for alas!*) *what worth at all is there, either in* IT, *or in* HIM?) *yet, for thy* Saviour's *ſake, whoſe it is.*

Do we not uſually (*and highly*) *prize the Pictures of our loving* (*though* living) friends? *and, ſhould we not alſo highly prize the pictures of our bleſſed* (*now-abſent*) Jeſus? *ſuch* harmleſs Pictures, *I mean, as* this *of mine is.*

Far be it from Me, *either, with* Narciſſus, *to fall in love with my own* ſelf; *or, with* Pigmalion, (*of whom* * *anon*) *to fall in love, at any time, with my own* Workmanſhip. *I ſhould* rather *be* (*though*, as yet, *I am not*) *of* Socrates *his mind; who ſaid* (*as it is ſaid*) (*as a Reaſon why he committed nothing to Writing*) That, the Paper would be of *more Worth*, than what he ſhould *put upon it.*

* In the ſecond Exhortation.

Sphinx and *Oedipus*, by E.P. queſt. 10.

To the Reader.

Far be it from Me, *either to* expect, *or to* imagine, *that* any man (*especially of any* Judgement) *should, upon the peruſal of this preſent* Pourtraicture, *ſay of it* (*unleſs Ironically*) *as* Apelles, *of old, ſaid* (Hyperbolically) *of a certain curious* Picture *drawn* (*though not fully finiſhed*) *by* Protogenes, *a cunning and famous Painter.* (*A picture which had been preſerved, in the war, by* * Demetrius, *the Son of* Antigonus, *at the requeſt of the* Rhodians, *by their Embaſſadours, when, beſieging their City, he had taken it in the Suburbs*) *When* Apelles *had beheld this picture, for a while, with amazement, and admiration, he then brake forth into this Expreſſion*; Ingens *labor, ac* mirandum *opus! deſunt tamen* GRATIÆ *quæ* hoc, aliaq; ejuſdem *auferant, atq;* in Cœlo *reponant*; *that is,*

* He himſelf was ſo exceedingly taken with the artifice of the Picture, that he told the *Rhodian* Embaſſadors; *Se citius* Patris imagines *quam eam picturam abolituram.* Eraſm. Apoph. lib. 5.

Eraſm. Apoth. lib. 6.

is, A moſt *excellent labour!* and, *a wonderful piece of Workmanſhip!* Yet (*alas!*) the *Graces* are (*now*) abſent, which may take away (viz. *from us* Mortals, *and from our view*) both *this*, and *his other* Pieces, and place them (*even*) in Heaven.

I may rather expect, that it ſhould be ſaid unto me, as the ſame Apelles *ſaid once to an unskilful* Painter, *who (boaſting more of his* celerity, *than, it ſeems, he was able to do of his* curioſity) *preſented him, upon a certain time, with a certain* Table, *telling him, that he had painted it* even now. Res ipſa *loquitur* (*ſaid* Apelles) (etiamſi tacuiſſes) quod eam *ex tempore, ſubitò*, pinxeris. *That is*, The *Thing it ſelf* (hadſt *thou* been ſilent) tells (*the beholder*) that it was done in haſte, *without deliberation.* *Eraſm.* Apoph. lib. 6.

To the Reader.

Far be it from Me, *that* (*Merchant-like*) *I ſhould* praiſe *it, that ſo thou mayeſt* prize *it. Though, as the* Poet *affirms, and our daily* Experience *confirms,*

Horat. Epiſt. lib. 2. Epiſt. 2. ad *Julium Florum*, ver. 10, 11.

——— *Plenius æquo*
Laudat venales, qui vult extrudere, merces.
The Merchant, having Wares to vend,
He doth thoſe *worthleſs* Wares *commend.*

When a certain Painter *was exceedingly blamed, by a certain* Cardinal *in* Rome, *for colouring the* viſages *of* Peter *and* Paul *too red*; He *tartly replied, That*, He Painted them ſo, as *bluſhing* at the *lives* of *thoſe* who ſtyled themſelves their Succeſſors. *But*, this *Picture of our* Saviour *may bluſh, at nothing more, than at the* unskilfulneſs *of him that made it.*

There are (*I fear*) *ſeveral* Imperfections (*notwithſtanding of my* Carefulneſs) *in this* Pourtraicture.

Nor,

Nor, indeed, are they to be wondred *at, but rather to be* expected. *For,*

1. *Am I not a* Man? *And, am not I (nay, are not the very* [a] *beſt, as well as I) upon* [b] this *account, (by neceſſary conſequence) ſubject to humane* failings?

a —*quandoq; bonus dormitat* Homerus. *Horat.* de Arte Poet. ver. 359.

b *Homo ſum, humani nihil à me* alienum *puto. Chremes* ad *Menedemum. Terent.* Heauton. Act. 1. Scen. 1. — Ego *me* labi, & errare, non *poſſe* ſolùm fateor, ſed *debere*. Nonne *Homo* ſum? *Lipſ.* Præfat. Politic.

2. *Is not* He *alſo (whoſe Effigies I have preſumed to effect) (Is not* He, *I ſay) much* more *than a* meer man? *Who can poſſibly behold his dazling* Brightnes *with* open eyes? *And, if the* Eye *be unable to take a ſtedfaſt* viſion, *how will the* Hand *be ever able to make a perfect* Reſemblance? *For, as the* Penſil *of the Limner, muſt be guided by his* hand; *ſo, the* Hand *of the Limner, muſt be guided by his* eye.

Yet notwithſtanding, theſe Imperfections (upon theſe conſiderations)

(*they being alſo, as yet,* undiſcovered *to me, and* undiſcerned *by me*) *thou ſhouldſt rather* * charitably *wink* at, *than* cenſoriouſly *carp* at. *A good* Diſpoſition (*and* ſuch, *I hope,* thine *is*) *will endevour* (*if poſſible*) *to make a good* Expoſition *of any thing.*

* *Love covereth* all *ſins,* Prov. 10.12.

But yet, if thou (*out of* curioſity) *art reſolved to be* captious; *then know, that I alſo am as fully reſolved* (*with S.* * Auguſtine) *to be* careleſs. *Know alſo, that* (*as* * Apollodorus Athenienſis *ſaid, of old, of the* Picture *of* Penelope *which he himſelf had made*)

* Non curo *illos* cenſores, qui. vel non *intelligendo* reprehendunt, vel *reprehendendo* non intelligunt. *Aug.* Con. Faſt. l. b. 22. cap. 34.

μωμήσεταί τις μαλλον ἢ μιμήσεται.

* *Plin.* Nat. Hiſt. lib. 35. cap. 9.

'Tis eaſier, by far, for any man, to diſcommend, *than it is for him to* mend *another man's workmanſhip. Yea, 'tis eaſier for him to* diſlike, *than to* do the like.

It

To the Reader.

It is not (at leaſt it ſhould not be) thy applauſe, *but thy* profit, *that I* now *aim at. Thy* pardon, *and thy* peruſal *(if thou be'ſt ingenuous) will be (in my account) a ſufficient Applauſe.*

Et Veniam *pro laude* peto; *laudatus* abundè,
Non faſtidirus ſi tibi *Lector* ero.
Pardon (not praiſe) I *pray*; My *praiſe* will be
(Reader) *That I am not* diſdain'd *by* Thee.

Ovid. de Triſt. lib. 1. Eleg. 6. verſ. 31, 32.

There are, I hope, in this Garden *of mine*, more *fragrant* Flowers, *and wholeſom* Herbs, *than heartleſs* Weeds. *Be not, then, of* their *number, who (like unto* Toads *and* Spiders) * Venena *tantum* librorum *exugunt*; *or, like unto* Flies, *do alwayes delight themſelves in* ſoarce places.

* Lipſ. Præfat. Politic.

I have deſigned *HEREIN* (Herein, *alſo, have I* endevoured) *to advance the* Glory *of God, my Saviour. ---- Upon the account of* whoſe

1 Cor. 10. 31.

whoſe *Glory, I do, at preſent, heartily wiſh, That I could ſay of* this *Pourtraicture* (*having ſome hope that it will contribute, in ſome meaſure, thereunto*) *as* Horace, *of old, of ſome of his own* Poems, *upon the account of his* own *glory*;

Horat. *Carm.* lib. 3. Ode 30. ad *Melpomenen* MUSAM.

Exegi Monimentum ære perennius,
Regaliq; ſitu Pyramidum altius:
Quod nec *Imber* edax, aut *Aquilo* impotens
Poſſit diruere, aut innumerabilis
Annorum Series, & Fuga temporum.

Herein, *alſo*, *I have deſigned* (*according to my* Duty) *and* endevoured (*according to my* Ability) *both to* profit THEE (Courteous Reader) *and to* pleaſe *thee. And indeed* (*as the* Poet *hath, long ſince, obſerved*)

Horat. de Arte Poet. ver. 343, 344.

Omne *tulit* punctum *qui miſcuit* Utile *Dulci*,
Lectorem delectando, *pariterque* monendo.

Profit and pleaſure *both?* Light *and* Delight?
Such writings we ſhould *prize*, and ſhould not *ſlight*.

Yea,

To the Reader.

Yea, I have not onely endevoured both *to* profit *thee, and to* pleaſe *thee; but, I have alſo endevoured (according to my* Capacity*) to profit thee* by pleaſing *thee.*

It ought to be, I confeſs, our chiefeſt care, (not onely in praying, *but alſo) in* preaching, *and in* printing, *(not to* affect Expreſſion, *but) to* expreſs Affection. *Yet,* Outward expreſſions, *being agreeable unto* Gravity, *do very much* conduce *unto, and very often* produce *in us,* inward Impreſſions.--- *A* wooden Clapper, *is but little contributory to the ſweet-ſounding even of a* ſilver Bell.--- *Many perſons, out of their love to the* Manner *of ſpeaking, do quickly become* in love *with the* Matter *which is ſpoken.*

Hence it was, that, The Preacher *(of old) (as himſelf hath profeſſed, in his Book* ſo *called)* ſought Eccles. 12.10.

to

to finde out (*and*, *without queſtion*, ſeeking, *he found out* ACCEPTABLE words: Verba *delectabilia*; *Delectable* words: *ſo* Tremelius. Verba *expetibilia*; *Deſireable* words: *ſo* Vatablus.

Hence alſo (*as we may reade*) *S.* Paul *was called* (*by the people at* Lyſtra) Mercurius, *becauſe he was* The chief Speaker; *or* (*according to the* * *Original*) A Maſter of ſpeech.

* Ὁ ἡγούμενος τοῦ λόγου, Act. 14.12.

It is recorded, by one, concerning one *of the Books of* Mr. Robert Bolton (*that reverend and renowned Divine, Preacher at* Broughton *in* Northamptonſhire, *who is* now *with God*) (viz. *That Book which is entituled*, A Diſcourſe of true Happineſs) *that*, *divers perſons* (*by their own confeſſion*) *who bought it*, at firſt, *out of* Curioſity; for ſome *ſweet reliſh* in the *Phraſe*, they took *Chriſt* to boot.

See M. *Boltons* Life & Death, before his four laſt Things.

It

To the Reader.

It was the Confeſſion of Saint Auguſtine, *That, when he heard Saint* Ambroſe *preach (minding rather* how *he ſpake, than* what *he ſpake)* * *Together with his* words, *which he* then *exceedingly* affected, *the* things themſelves *alſo ſtole in upon his minde, which,* till then, *he had exceedingly* neglected. *And, whilſt that he opened his heart, to entertain* how *eloquently* he, *then,* expreſſed *it; it entred alſo, therewith, by degrees,* how *truly,* he proved it.

* Veniebant in animum meum, *ſimul* cum verbis *quæ* diligebam, *etiam* Res *quas* negligebam, &c. *Auguſt.* Conf. lib. 1. cap. 14.

I ſhall now (*it being high time*) *conclude* this *Epiſtle, with two Requeſts; The* former *unto* Thee, *on my* own *behalf; The* latter *unto* God, *on* thy *behalf. Grant* thou, *in* Civility, *the* one; *and* God, *in his* Mercy, *grant the* other.

My Requeſt unto Thee, *on my* own

own *behalf* (*in brief*) *is this*;

Horat. Epist. lib. 1. Epist. 6. ad *Numicium*, ver. penult. & ult.

——*Si quid novisti* rectius istis,
Candidus imperti: *si non*, his *utere mecum*.

What I impart, take in good part;
Or shew me *Thine* of *greater* Art.

My Requeſt unto God, *on* thy *behalf* (*and O that it might, alſo, be*, thine own *Requeſt*, *on* thine own *behalf!*) *is* this;

That this *Picture* (*through* his *divine Benediction*) *may be, unto thee*, *very* Beneficial. *That it may be unto thee, as the* Star *was, of old, unto the Eaſtern* Wiſe-men, *which appeared unto them, in the Heavens, at the firſt Appearance of our* Saviour, *on the* Earth. That *Star was their* Guide (*and, O that* this *might be* thine!) *unto* Jeſus Chriſt, *The Worlds* Wonder; *and, the Worlds* Saviour; (*Its* wonderful Saviour:) And loe (*ſaith the* Evan-

Matt. 2. 9.

Evangeliſt) the *Star* which they ſaw in the Eaſt, went before them, till it came, and ſtood over *where the young Childe was.*

May the ſight of this Picture (*like the ſight of* that Star *unto* them) (*may it, I ſay*) *even* quicken *thee, in thy* Inquiſition *after* Him, *who is* well worthy *to be inquired after.* They *came, upon the ſight of* that *Star, from the Eaſt to* Jeruſalem, *ſaying*;

Where is *He* that is born King of the *Jews?* for, *we* have ſeen *his* Star, in the Eaſt, and, are *come* to worſhip *him.* Matt. 2. 2.

May alſo, the ſight of this *His* Picture (*may it*) *cauſe thee, even to* long (*and that exceedingly, even ſo long as thou art in this lower world*) *to enjoy* Himſelf (*who is the very* Subſtance, *whereof this is, at beſt, but the imperfect* Shadow) *in*

in the highest Heaven. That so (according to thy longing*) thou mayest* long *(and that* ere long*) enjoy* HIMSELF*, and enjoy him* There. *To the Beatifical Vision of* whose *blessed* Face*, in* that *blessed* Place*; God, in his Mercy, (for his Son (our Saviour) his Sake and Merit) bring, at last, both* Thee*, and* Me*, who am*

(READER).

The humble Servant of *Jesus Christ*,

And,

Thy assured * *Servant* for Jesus *Sake*,

[* 2 Cor. 4. 5.

Thomas Symson.

A Pro-

A Protestant PICTURE OF *JESUS CHRIST.*

Cant. 5. 16.

וְכֻלּוֹ מַחֲמַדִּים׃

—Yea, he is altogether lovely.

THE *Soul* of every Saint is a very curious *Watch*: Its several *Faculties* are the silver *Wheels*: The *Loveliness* of *Jesus* is the golden *Spring*, from whence these silver wheels (not *one* of them excepted) have an exact, regular, present and perpetual Motion.

Sect. 1. *An Introduction unto the Text.*

That Iron which is, at any time, moved *by* the Loadstone, is also moved *to* the Loadstone. That Soul which is, at any time, moved *BY*

Christ, is also moved (and *alwayes* moved) *TO Christ*, who is, undoubtedly, *a Divine Loadstone*, of an incomparably-attractive vertue.

The Soul of a Saint (like the *Heliotropium*, or (as we call it) the *Flower of the Sun*) doth readily *open* unto, and constantly *turn about* after the Lord *Jesus Christ*, *THE SUN OF RIGHTEOUSNESSE*.

Mal. 4. 2.

Thus it was with the *Spouse* (if she her self may be believed) in the 4th Verse of this 5th Chapter: *My beloved* (saith she) *put in his hand by the hole* of the door, *and my bowels were moved for him.*

Sect. 2. *A double property of the love-sick soul.*

That man (or woman) whose Soul is fully *set upon* the Lord *Jesus Christ*, and unfeignedly *sick* for the Lord *Jesus Christ*, will undoubtedly do (or at least endevour to do) these two things: *viz.*

1. *He will seek for* Jesus Christ *with diligence.*
2. *He will set forth* Jesus Christ *with eloquence.*

Both these the love-sick Spouse doth in this Chapter.

A few

A few words concerning each of them, in their order, as a Preface and a Preparative to what is intended.

Briefly then:

1. *The love-sick Soul will SEEK FOR* Jesus Christ *with Diligence.* —Those persons which are *sick of love*, will *seek their Loves.* The first Property of the love-sick soul: *It will seek for Christ with diligence.*

Some there be, in these dayes, who tell us stories, of certain enchanted *Ribbands*, which are usually tyed about the wrists or arms of persons of either Sex, by our deluding and deluded *Quakers*, whereby they are (as they say) not onely *engaged*, but also *induced* (yea, even *inforced*) to follow immediately after them. (And indeed, if God in his justice permit, *They must needs go* (as the Proverb is) *whom the Devil doth either drive or draw.*) A Proverb.

It is not, I confess, of any concernment at all to my present purpose, to speak any thing (either *pro* or *con*) concerning either the *Probability* of the *Fact*, or the *Possibility* of the *Effect*, and therefore I shall not digress: But, *This* is most certain, *Where* Jesus Christ *hath once knit* HIS True-

lovers Knot, *the Soul of that perſon cannot but follow* (preſently and perpetually) *after him.*

An Exemplification of the ſaid property in the love-ſick Spouſe, v. 8.

Thus it was with the *Spouſe*, in this Chapter, as it appears by her *Charge* to the *Daughters of Jeruſalem*, in the 8th Verſe of it: *I charge you* (ſaith ſhe) *O daughters of Jeruſalem, if you finde my beloved, that ye tell him that I am ſick of love*: Which is, as if ſhe had ſaid;

"*Tell him, ye bleſſed and compaſſio-*
"*nate Virgins* —— *Tell him, whenſo-*
"*ever your eyes ſhall be ſo happy as to*
"*ſee him* (*the happineſs which I* look
"for, *which I* long for, *which I* hope
"for, *without which* hope *my very*
"*heart would break*) —— *What will*
"*you tell him?* —— *Why? Tell him*
"for me, *yea, tell him* from me, *that a*
"*flaming* Dart *ſhot from his Chryſtal*
"*Eye, when I laſt ſaw him, hath very*
"*deeply pierced my very Heart.* —— *Tell*
"*him* (O tell him!) *that his* loving,
"(*yea,* his loyal) *Spouſe is ſick* (Heart
"ſick!) —— *and, that her ſickneſs is*
"of ſuch a Nature, *and* of ſuch a
"Meaſure, *as that it cannot poſſibly be*

"*ever*

" *ever cured by (and therefore doth, and* " *ever will, refuse and scorn the proffered* " *help of) any other* Doctor *besides* " *Himself (his blessed self!) —And,* " *if that my Beloved be (and I hope he* " *will be) so kinde, as to ask you what I* " *ail;* then, *tell him, (nay, though he* " *should* not *be so kinde, as to ask you* " *what I ail,* yet *tell him) (tell him* if " askt, *tell him* unaskt) *tell him* plain- " ly, *tell him* and spare not, *O tell him,* " That I am *SICK OF LOVE*——: This is the *first* thing. To proceed.

2. *The Love-sick Soul will* SET FORTH Jesus Christ *with Eloquence.* ——When *Jesus Christ* hath once gotten the *Soul* of a Saint to *prize* him, he will also have the *Tongue* of a Saint to *praise* him.

The second property of the love-sick soul: *It will set forth Christ with Eloquence.*

The Love of *Jesus* hath a voluble and fluent Tongue——It hath words at will: and it is able (at its pleasure) to abound with the most excellent strains of Divine * Rhetorick. So true is that of our blessed Saviour, (Ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ) *Out of the abundance of the heart*

* *Et tulit eloquium insolitum facundia præceps.* Hor. de Art. Poetic. vers. 217.

Mat. 12. 34.

Heart the Mouth speaketh.

1 Pet. 3. 15. The Apostle S. *Peter* bids us, to *be alwayes ready to give an answer to every man that asketh us a reason of the hope that is in us.* — Thus ready was the *Spouse* in this chapter. — This her Readiness is apparent, from the eloquent answer which she immediately returned unto the question propounded by the Daughters of *Jerusalem.*

An Exemplification of the said property in the love-sick Spouse.

The Daughters of *Jerusalem*, upon this her *Charge*, (as well they might) do ask her *this* question (in the 9th verse of this chapter) concerning her Beloved, *What is thy beloved more than another beloved, O thou faireſt amongſt women?* (What for his *Person?* what for his *Parts?* what for his *Vertues?*) *What is thy beloved more than another beloved, that thou doſt* so *charge us?*

Verse 9.

In answer unto which question, in the following verses, she readily presents them with a double Description of her beloved. — The *first* is *large*; the *second* is *little*: Both are *Comprehensive*, and (I had almost said) *Incomparable.* — The *former* is a *Composition* of many Sentences; the *latter* (being

(being an *Epitome* of the former) is a *Proposition* of fewer words.

Her *former* Description of her best Beloved, is excellently expressed in the Verses before the Text, which are these:

My beloved is white *and* ruddy, *the chiefest among ten thousand.* Ver. 10.

His head *is as the most fine gold; his* locks *are bushy, and black as a Raven.* 11.

His eyes *are as the eyes of Doves by the rivers of waters, washed with milk, and fitly set.* 12.

His cheeks *are as a bed of spices, as sweet flowers: his* lips *like Lillies, dropping sweet smelling Myrrhe.* 13.

His hands *are as gold rings set with the Beryl: his* belly *is as bright Ivory overlaid with Saphyres.* 14.

His legs *are as pillars of Marble, set upon sockets of fine gold: his* countenance *is as Lebanon, excellent as the Cedars.* 15.

His mouth *is most sweet* —— 16.

What *transcending*, and what *admirable expressions* are there in this Description! Yet are they not to be at

all wondred at, if the *Person* here spoken of be seriously considered: For (as * *Alexander* said once of *Callisthenis*, when he had made an excellent and eloquent Oration in the commendation of the *Macedonian* Nation) *it is a very easie matter for a man* (for *any* man) *to be eloquent upon* so good *a subject.*

* L. *Bacons* Advancement of Learning, *lib.* 1.

∴. *Verbáque provisam rem non invita sequentur.* Hor. de art. poet. v. 311. *Rerum* copia *verborum* copiam gignit. *Cic. lib. de orat.*

Her *latter* Description of her aforesaid Beloved, is sweetly set forth, to the *sight* of a Saint, in the words of the Text, which are these:

—*YEA, HE IS ALTOGETHER LOVELY.*

It was (it seems) with the *Spouse* here, as it is with many *Travellers*; who, when they have spent very much *time*, been at very great *expences*, and taken very much *pains*, in travelling up and down the several Countreys and Nations of the known World, do give an account of their *large* Travels in a *little Volume*, or in a *lesser Map*; wherein, the *Readers eyes* may travel further in a *few minutes*, than the *Authors feet* have travelled in *many* years.

It was with the *Spouse* here, as it is with

with *Arithmeticians*, who, when they have spent much *time*, taken much *pains*, and exercised much *patience*, in casting up of *many* vast and intricate *Accompts*, do exactly set down the *total sum* in a *short line*.

It was also with the *Spouse* here, as it is with sundry persons, that do delight in the Pictures of their neareſt and deareſt Friends: They have two sorts of them; the one so *large*, as that they do usually hang them, as Ornaments, in their Dining-rooms; the other so *little*, as that they do usually hang them, as Jewels, at their Brests.—The enamoured *Spouse*, having, in the preceding Verses of this Chapter, drawn forth (in lively and lovely colours) a *larger* Portraicture of her onely Beloved, which may well be fixed as the chiefest Ornament, in the choicest Dining-room, doth here, in the words of the Text, *Epitomize* that Portraicture, which may well be prefixed, as the choicest Jewel, before the chastest Bosom;

—*YEA, HE IS ALTOGETHER LOVELY.*

What

Sect. 3.

A Commendation of the text.

What *Xenophon* said, long since of King *Cyrus* his Court (*that a man might chuse blindfold, and not miss of a* good man *there*) that may *now*, and *ever*, be said of the sacred Scriptures, *A man, at any time, may wink and chuse, and not miss of a* good Text *there*. In them there is not so much as *one word* without its *weight*; nor so much as *one syllable* without its *substance*.

A saying of the *Rabbins*.

Non est in Lege, vel litera una, à quâ non montes magni dependeant, say the *Rabbins*.

Adoro PLENITUDINEM *Scripturæ*, saith *Tertullian*.

Tertullian.

Mira PROFUNDITAS *Verbi tui, sancte Deus,* MIRA PROFUNDITAS! saith S. *Augustine*.

S. *Augustine*.

Yet notwithstanding, as

1 Cor. 15.41.

In the *Firmament*, *one* Star (as the Apostle saith) *differeth from another in* Glory.

In a *Garden*, one *Flower* differs from another in *Beauty*.

In a *Jewellers shop*, or in a *Ladies Cabinet*, one *Pearl* differs from another both in *clearness* and *clearness*.

So also, in the sacred *Scriptures*, one

Text

Text doth differ from, and far * excel another.

These words (which I have now read in your audience, and whereupon I shall at present insist, if God assist) they are one of the sweetest Sentences in all the Bible; One of the clearest Drops in this Fountain; One of the brightest Stars in this Firmament; One of the most precious Jewels in this Cabinet; and one of the most glorious Flowers in this Garden. —— And, being so, they are well worthy to be **engraven* (and the Lord in his mercy engrave them, by the finger of his Spirit) *on the tables of your hearts* (such tables are mentioned by S. *Paul*) and that in *Capital Characters*, yea, in *Golden Characters*, in Letters never to be obliterated: They are worthy to be *written* (as the *sin of Judah* was) *with a pen of iron, and with the point of a Diamond*: They are worthy to be *gilded* upon a *Chrystal Wall*, with a glorious *Sun-beam*: Yea, they are (if I may so speak) even worthy to be written upon *silken Paper*, either with *liquid Gold*, or the deerest *drops* of

* Not in respect of the *Authors excellency*, (being one and the same, 2 *Tim.* 3. 16. beginning) nor in respect of the *Matters verity*; but in respect of the *Readers Edification and Consolation.*

* *Diligenter observanda, cordibusque inscribenda sunt hæc verba.* Ferus in 1 Joh. 2. 2.

2 Cor. 3. 3.

Jer. 17. 1.

of our *Heart blood*, in a Pen made of a *Quill* pluckt, by a *divine hand*, from the *Wing of a Seraphim*.

Some Texts of sacred Scriptur eare like *Wells*, whereas others are like *Fountains*.—Some of them, I say, are like *Wells*; though there be water in them, in very great *abundance*, yet, they being very deep, the Buckets must be *let down*, and the water must be *drawn up*.—Others of them are like *Fountains*, which do daily, fully and freely, send forth their *streams* of *silver*, and their *currents* of *liquid Pearl*.

There is fire both in a *Flint*, and in a *Furnace*; but, the fire that is in the *flint* must be *forced out*; when as, the fire that is in the *furnace* will *sparkle forth of*, *its own accord*.

I need not (and therefore shall not) enforce any thing from the Text, as fire is *forced out* from a rocky flint, or as water is *drawn up* from a deep well.—That Observation wherewithall I shall present you, at this present, and wherewithall I shall entertain both your *Ears*, and (by them, I hope) your *Souls*, shall proceed as freely and

and as naturally from them,

As the *sparkles* of Fire do *fly upwards* from a *Furnace*: or

As the *streams* of Water do *flow downwards* from *a Fountain*: or

As the purest *Honey* drops from the *Honey-comb*: or

As the Darkness-banishing, World-enlightning and delighting *Beams*, do daily proceed from the body of the *Sun*.

Sect. 4. *The scope of the whole Discourse.* Joh. 3. 29.

I am, at this time, to be my blessed Master's, and my dearest Saviour's Herauld. —— I am now come hither to be (ὁ φίλος τῦ νυμφίε) *The Friend of the Bridegroom.* —— I am, at present, to speak unto you, not onely *from* him, but also *for* him. — And I shall, I trust, (according to my *Trust*) (I shall, I say) endevour to *praise him outwardly*, that so you may *prize him inwardly*; I shall *set him forth*, as highly as I can, unto your *Ears*, that so you may *set him up*, as highly as you should, in your *Souls*.

Sect. 5. *The Observation from the text, with the Method observed in the handling thereof.*

Let me therefore, in his Name, and for his Sake, request your Attention (with your very Souls (as it were) in your

your ears) whilest I make Proclamation.

Doct. *JESUS CHRIST IS THE CHIEFEST BEAUTY.*

This is the Observation.

In the prosecution of which Proposition, I shall endevour (by the assistance of the Almighty) both

1. To *Emblazon* his *Coat*, and to *set it forth* in the *Explication*, for the *Enlightning* of your *Heads*. And

2. To *set it home* in the *Application*, for the *Delighting* of your *Hearts*.

I shall, first of all, endevour to *commend* him *before you*; and then, I shall endevour to *recommend* him *unto you*.

*Sect. 6. *Some things premised, as an Introduction unto the Explication, both by way of* Caution *&* Request.

*I shall not venture upon the Explication of the Observation, until I have premised

A single *Caution*, and

A double *Request*.

A *Caution* premised. We must not imagine that *mens tongues* or *Angels trumpets* are sufficient to set forth the beauty of *Christ*.

The *Caution* is this:

We must not value the Beauty of our Saviour so little, *nor must we undervalue his Beauty* so much, *as to imagine, that either the Tongues of Men, or the Trumpets*

pets of Angels, are sufficiently able to set it forth.

A *picture* or *statue* of any beautiful person, cannot possibly be *so lively*, and *so lovely*, as the *person* is whom it represents. — Who can possibly make a *transcript*, which shall be able to compare with *HIS original Copy?* — Our *Palsie hands*, and our *Crampt fingers*, are altogether unable to Pensil forth, *to the life*, the Portraicture of *his* Person, and the blessed Lineaments of *his* Beauty and Glory. — I am, I confess, as *unable* to draw *his* Picture, as I am *unworthy* to draw his Picture. — The exactest and fairest Face cannot possibly be drawn, *by any man*, without great disadvantage; much less can it be done by a Limner who is *unskilful*. What man upon earth (be he never so *excellent*, be he never so *eloquent*) is able to comprehend this *Ocean* of *Matter* in a *Drop* of *Words?* or, Who can possibly speak any thing of *him*, but what will be very far short of him? *Nec* Christus *nec* Cœlum *patitur hyperbolem*. We cannot possibly be excessive, either in our *Expressions*, or in our

Con-

Conceptions, concerning either *Christ* or *Heaven*. —To expreſs his unexpreſſible beauty, Invention of words would fail all the ableſt Orators on Earth. —*Loquimur de Deo, non quantum* debemus, *ſed, quantum* poſſumus. —Shall I yet ſpeak a higher word: To equal his deſerts with praiſes, is very far above even the very utmoſt capacities and poſſibilities of the very Angels.

Many perſons are renowned, and upon record in Hiſtory, for their extraordinary skill and dexterity in the handling of the *Penſil*.

A ſtory of *Apelles* a skilful Painter.

'Tis ſtoried of *Apelles*, that he once ſhewed ſuch skill and curioſity, in drawing of the Portraicture of *Venus*, that he leaving the ſaid Picture imperfect, none ever after him durſt attempt to finiſh it; leſt, in ſo doing, by their unskilfulneſs, they ſhould not onely *ſpoil* IT, but alſo *diſgrace* THEMSELVES.

A ſtory of *Zeuxis* a curious Painter. *Eraſ. Apophth. lib.6.*

'Tis ſtoried of *Zeuxis*, that he once painted a *Boy carrying Grapes*, ſo curiouſly and ſo lively, that even the Birds came and pickt upon the pictured

red fruit, as if there had been very grapes: Which he beholding, was exceedingly angry with himself, because that he had not pictured the Boy as lively as he had pictured the grapes; which if he had done, those Birds, as he imagined, durst never have approached so near unto them.

'Tis storied of one *Parrhasius*, that he was so admirable, and so artificial, in drawing of the picture of a *Curtain* upon a Table, (which Curtain seemed, as if it were *onely* drawn before *some other* picture) that thereby, even *Zeuxis* himself (that famous Limner) was shamefully deceived; who, thinking it to be a *real* Curtain, endevoured to put it aside with his hand, that so he might behold the picture, which, as he thought, was behind it.

A story of *Parrhasius* an exact Painter. *Eras.* Apophth. lib. 6.

'Tis also storied of *another*, That he pictured *Colonia Agrippina* in so *small* a form, that a *Fly* covered the *whole portraicture* with her *Wing*.

Sphinx and *Oedipus*, by E. P.

But yet, the Beauty and the Brightness of our blessed *Saviour* is *such*, and *so exceeding great*, as that it is

able even to *non-plus* every one of them.

Should even *all* the skilful *Limners*, and *all* the famous *Orators* of this leſſer and lower World, (ſhould they, I ſay) attempt ſo high, and ſo impoſſible a Task, the conſequent of their Attempt, would be, *certainly*, the *detraction* of their *skill*, and, *probably*, the *diſtraction* of *Themſelves*. This is the *Caution*.

Two Requeſts premiſed.

The *Requeſts* (which now follow) are two. Whereof

The *firſt* is unto *HIM*, of whoſe Beauty I am now to ſpeak.

The *ſecond* is unto *YOU*, to whoſe Ears I am now to ſpeak of it.

The firſt Requeſt is to our Saviour, which is twofold.

My Requeſts unto *Him* are two. Whereof

The *firſt* is for his *Pardon*.

The *ſecond* is for his *Aſſiſtance*.

1. For his *Pardon*.

My *firſt* Requeſt unto *Him*, is for his *Pardon*.

To make Proclamation of the Beauty of *Chriſt*, is the undoubted duty of all the *Members* of *Chriſt*; but more eſpecially, of all the *Miniſters* of *Chriſt*. —— Yet notwithſtanding, we

we are unable to discourse of (and to discover to others) his transcendent *Perfections*, without many (very many) *Imperfections*.—We shall be very apt to cloud, and to eclipse this glorious Sun; to shadow, and to darken the sweetness of his Face; and to represent him frowning, when he should be represented smiling. These things, and the like, will need his pardon.

My *second* Request unto *Him*, is for his *Assistance*. 2. For his *Assistance*.

'Tis storied of *Alexander* the Great, that he forbad any man to draw his *Picture*, but *Apelles*; or to make his *Statue*, but *Lysippus*; who were (it seems) very expert, and very skilful in those Faculties, and accordingly very famous for their skilfulness and expertness. Hence that of the *Poet*: A story of *Alexander* the Great.

Edicto vetuit, ne quis se, præter Apellem,
Pingeret, aut alius Lysippo *duceret æra*
Fortis Alexandri *vultum Simulantia* ——— Hor. Epist. lib. 2. Ad August. Epist. 1. vers. 239, 240, 241

The Application of it.

Our bleſſed *Saviour*, in like manner, will not have his Picture drawn, but by the *penſil*, and by the *guidance* of his own moſt *Bleſſed Spirit*.

An expreſſion of *Nazianzen* concerning *Baſil*.

And indeed, it may be truly ſaid of our bleſſed *Saviour*, as *Nazianzen* ſometime ſaid concerning *Baſil*; *His own Tongue is onely wanting for his own Commendation.* —— I muſt therefore beg of him, (both heartily and humbly) in the words of the *Pſalmiſt*, *O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.*

Pſal. 51. 15.

The ſecond Requeſt is to the *Hearers*, which is two-fold.

My Requeſts which I am to make unto YOU, ſhall be anſwerable in number unto thoſe which I have already made unto *Him*. Thoſe were two, ſo ſhall theſe. Whereof

1. For the *Ears* of their Bodies.

The *firſt* ſhall be, for the *Ears of your Bodies*, to *hear* of his Beauty, whilſt * *I ſpeak of the things which I have made touching the King.*

* Pſal. 45. 2.

2. For the *Eyes* of their Souls.

The *ſecond* ſhall be, for the *Eyes of your Souls*, to look upon his Beauty, which I am now about to ſpeak of.

My preſent *Deſign* is, and my preſent *Endevour* ſhall be, to make you, if

if possible, *in love* with the Lord *Jesus Christ.* — Now, because *Liking* is usually the *product* of *Looking*; to the end that you may both *look* and *like*, I shall hold forth the Chrystal Glass, whilst you behold his blessed Face. Come we therefore to

THE EXPLICATION.

That this Point may be explained, three Questions are to be resolved. Whereof

The *first* is this; *How doth it appear, that the Lord* Jesus Christ *is the chiefest Beauty?*

The *second* is this; *Wherein, or in what respects is it, that the Lord* Jesus Christ *is so exceeding beautiful?*

The *third*, and the *last*, is this; *Wherein doth this Beauty of the Lord* Jesus Christ, *exceed and transcend all* other *Beauty?*

Sect. 7. *The sum both of the Explication, and of the first Question in the Explication, and its resolution.*

It is my present resolution, according to my ability, to give you their *Resolutions*, according to their order.

The *first* Question to be resolved in the Explication, is this; *How doth it appear, that the Lord* Jesus

The first Question, and its Resolution.

Christ *is the chiefest Beauty?*

The *Resolution* of which Question, is *this*:

The Beauty of our blessed Saviour will plainly appear, by a double Demonstration, *drawn* from the *Lesser* to the *Greater*. Whereof

The *first* is taken from *the Beauty and the Lovelinesse which is in the* Inferiour *Creatures, which is* very *great*.

The *second* is taken from *the Beauty and the Lovelinesse which is in the* Rational Creature, Man; *which is far greater*.

Sect. 8.

The first Demonstration of the Beauty of Christ, taken from the beauty of the inferiour creatures.

The *first* Demonstration is taken from *the Beauty and the Lovelinesse which is in the* Inferiour Creatures, *which is very great*.— There is, undoubtedly, a beauty and a lovelinesse in all the inferiour creatures. — Hence, the *World* is called by the *Latines*, in their *language*, *MUNDUS*, which signifies *Clean*; and indeed, so it was in its Original. *Mundus à munditie* (say Criticks) which signifies *Neatnesse*. —— Hence also, it is called by the *Grecians*, Κόσμος, which signifies as much as *an Ornament*,

The World.

ment, or, *a well-disposed Order of things.* —*Moses* tells us, that, *God saw* (not *somethings onely*, but) *EVERY thing that he had made, and behold it was* (not *good onely*, but) *VERY good.* Gen. 1. 31.

The Works of God do very well deserve the Eye of Man, (the Eye of his *Observation*, and the Eye of his *Admiration.*) — Hence the *Psalmist* tells us, that, *Because they regard not THE WORKS OF THE LORD, nor THE OPERATION OF HIS HANDS: he shall destroy them, and not build them up.* Psal. 28. 5.

Plato, as one observes, was wont to say, that *God did alwayes* γεωμετρεῖν, *work by Geometry.* — And indeed, God is the God of *Order*, and * *not* (the author) *of confusion.* He hath commanded, that *All things be done DECENTLY, and IN ORDER.* *Plato.* *Trap* on Eccl. 3. 11. * 1 Cor. 14. 33. Ib. ver. 40.

Men may possibly *turn the World upside down*, (as they said falsly concerning *Paul* and *Silas*) but *God* hath placed all things, in this lesser and lower world, in a most curious Order, and in a most glorious Equipage. —— Act. 17. 6.

Pondere, Mensurâ, Numero, Deus *omnia*

fecit: All things were created, by the God of Heaven, in *Number*, and *Weight*, and *Meaſure*. Wiſe *Solomon* hath, long ſince, affirmed, as a thing undeniable, concerning Him; that,

Eccl. 3. 11. *He hath made every thing beautiful, in his time.*

If we look *upwards*, unto the higheſt Battlement of Heaven; or, if we look *downwards*, unto the loweſt Element, which is the Earth; we ſhall ſee nothing at all, either *in* the one, or *on* the other, which is not well worthy both of our *Obſervation*, and of our *Admiration*.

Look we, firſt of all, *upwards*, unto which (as the *Poet* hath long ſince obſerved) we are conſtantly inſtructed and directed, by our erected countenance.

Ovid. Metam. lib. 1. verſ. 84, 85, 86.

Pronaq; cum ſpectant animalia cætera Terram,
Os homini ſublime *dedit*, cœlumq; *videre*
Juſſit, & erectos ad Sydera *tollere vultus.*

Look

Look we, I say, first of all, *Upwards.*

How exceeding glorious are the *Visible Heavens!* The Visible Heavens.

The heavens (saith the divine *Astronomer*, the Heavens, saith he) *declare the glory of God, and the Firmament sheweth his handy-work.* Psal. 19. 1.

Consider we the *Sun*, the *Moon*, and those innumerable *Stars*; the places of whose Residence are in those Heavens.

How exceeding glorious is the *SUN!* and, How apparent is its glory, when it *displayes*, at any time, its brightest beams; and when it *gilds* the world with its Meridian Rayes! when it is (as the *Psalmist* speaks, when it is) *As a Bridegroom coming out of his chamber, and rejoyceth, as a strong man, to run a race!* Hence, as Criticks observe, the *Grecians* call it ἩΛΙΟΣ from עֶלְיוֹן *The most high God*, from עָלָה *he ascended.* The Sun. Psal. 19. 5. Ἥλιος *Sol* from *Gnelion.*

Is it not (as one eloquently phraseth it,) (is it not, I say) *the very smile of Nature? A bright Paraphrase upon Bodies? The Varnish of the Creation?* and, *The unspotted Beauty of the Universe?* Mr. *Nath. Culverwell* Light of Nature, Chap. 17.

Is

Is it not a *clear Commentary* upon the World, which elſe had ever been *an unintelligible Parable*, and *a Midnight text?*

The Moon. How glorious is the *MOON!* Is ſhe not therefore called *The Queen of Heaven?* Doth ſhe not (as *Job* ſpeaks) *Walk in Brightneſs?*

Jer. 7. 18.

Job 31. 26.

The Stars. How glorious alſo are the *STARS*, wherewith the *Azure* Heavens are *Enamell'd*, and *Embroidered!* Are they not as ſo many ſparkling *Spangles*, and gliſtring *Diamonds?* Are they not as ſo many gilded *Beauty-ſpots*, upon the lovely, and the tranſcendently-amiable *Face* of Heaven? How exceeding pleaſantly do they twinkle, in a clear, and a froſty night!

The Earth. Look we, in the next place, *downwards*, upon the *Earth.* (And indeed, it is better, by far, to fix our *Eyes* upon it, then it is to fix our *Hearts* upon it.) What *Beauty*, and what *Glory* is viſible *there*, to entertain our Eyes withall! —— How glorious is the World, in the *Spring-time*, when God is pleaſed to beſtow upon it a freſh, and a green *Livery!* — How pleaſant, to the

the sight, is a Rose in *June*! — How exceeding glorious are the (*Lillies of the field!* So glorious, as that *Solomon himself* (as he himself who was * *greater than Solomon* hath affirmed) (I say, *Solomon* himself) *in all his glory, was not arrayed like one of them.* Which Sentence of our Saviour is very Emphatical, and remarkable. For, as you may observe, 'tis not here spoken by him, of any *Ordinary Person*; but, of a *King*: Nor is it here spoken of any *Ordinary King*; but, of King *Solomon*: Nor is it spoken of King *Solomon*, in his *Ordinary Attire*; but, in his *Glory*: Nor yet is it spoken of King *Solomon*, in *SOME of his Glory*; or, *in MUCH of his Glory*; or, *in MOST of his Glory*; but, (ἐν πάσῃ τῇ δόξῃ αὐτοῦ) *in ALL his Glory*: (*Even with the Crown wherewith his Mother crowned him in the day of his Espousals.*) Nay, farther yet; 'tis not here said, that a *King*; that King *Solomon*; that King *Solomon in his GLORY*; that King *Solomon in ALL his Glory*: It is not, I say, here said, that *He was not arrayed like ALL of them*; or, *like MANY of them*;

Mat. 6. 29.

* Πλεῖον Σολομῶντος ὧδε. Mat. 12. 42.

A Gloss upon Mat. 6. 29.

Cant. 3. 11.

them; but, *He was not arrayed* (ὡς ἓΝ τούτων) *like ONE of them.*

To conclude this Argument. As we cannot do *more*, ſo we ſhould not do *leſs* than admire the beauty and the glory of the Creature, as often as we do either *behold* it, or *conſider* it. Eſpecially when we do conſider and believe, that this glorious *Production*, was bred *in*, and (by the help of Heaven) ſprang *from* the barren Womb of * *NOTHING*. This is the *firſt* Demonſtration.

* Materiam *noli quærere*, nulla *fuit.*

Nothing *but nothing* had the Lord Almighty,
Wherewith, whereof, whereby to build this City.

J. Silveſter Tranſlat. of *Du Bartas*, firſt Day, firſt Week. *Nothing* was not *Materia ex quâ*, but *Terminus à quo.*

Sect. 9. *The ſecond Demonſtration of the Beauty of Chriſt, taken from the beauty of Man.*

The *ſecond* Demonſtration is taken from *The Beauty, and the Lovelineſs which is in the* Rational Creature *MAN, which is far greater.*

Man created *laſt.*

Hence it was (as ſome have obſerved) that *Man* was created *laſt*, and *brought up the Rere.* The very *Worms* themſelves, they had the *ſtart* of Man, in reſpect of *Time.* Yet, as we know, *the laſt Works* of curious and skilful *Artiſts*, are uſually their *Maſter-pieces.*

Men

Men are usually at the most *Cost*, and the most *Pains*, about their *Masterpieces*, which they intend for most *Credit*.

Every *Little Creature* is (as one observes) *a great Wonder*; but *Man, HE is the Abridgement of all the Wonders of God.*

It is (if I mistake not) the Observation of one of the Ancients, *That Man is GODS TEXT, and all other Creatures are as so many several COMMENTARIES upon this Text.* Man is a very *little MAP* of a very *large* World. Hence he is called (Μικροκόσμος) *a little World*; because he is (as one well observes) a compendious *Index* of Gods *great* Volume in *Folio*. Hence it is, that *Man* is styled *Every Creature*. Our blessed Saviour commands his Apostles, saying, *Going into all the world,* (πορευθέντες εἰς τὸν κόσμον ΠΑΣΗ ΤΗ ΚΤΙΣΕΙ) *preach ye the Gospel TO EVERY CREATURE.* His meaning is not (as the Learned observe) that his Apostles (or their Successors) should, in patience, spend their time and pains, in preaching unto Life-less

An Observation of one of the Ancients, concerning Man.

Man is styled *Every creature.*

Mar. 16. 15.

Its Exposition.

* *Stones*;

* *Bede* is said to have preached to a heap of stones.

* *Stones*, sense-less *Plants*, or witless *Beasts*; but, in painful preaching unto *Men* of all sorts, who are the very *Epitome* of the whole Creation. And indeed, there is not *one* Soul in the world, but is of more worth than *all* the world. *For what is a man profited* (saith our blessed *Saviour*) (ἐὰν τὸν ΚΟΣΜΟΝ ὅΛΟΝ κερδήσῃ) *if he shall gain* THE WHOLE WORLD, *and lose his own soul.* Mat. 16. 26.

Sect. 10. *Mans primitive beauty.*

How beautiful, and how glorious a piece was Man, when he was *first of all* created! Very lovely was he *then*, and very beautiful, in respect of his *Earthly Body*; but, more beautiful, by far, and more lovely, was he *then*, in respect of his *Heavenly Soul*. And though the beauty of them both, be much eclipsed and diminished, by the Fall; yet notwithstanding, there is, in each of them, something of this original radiancy, and primitive beauty as yet remaining, which is not much unlike unto a spark or coal of fire, which, in the evening, is covered over with, and, till the morning, is preserved alive in *Embers*.

O the

O the Lovelineſs that is, as yet, even in the *Body* of Man, though it be made of *Earth!* What a *Majeſty* is there in his *Face!* For ever admired be the Skill, and the Power of God, in drawing ſo *rare a Picture* as *Man* is, upon *ſo courſe a Canvas* as *Earth* is! In making of ſuch *fine*, and *ſilken Paper*, of ſuch *foul*, and *rotten Rags*! In writing of ſuch *bright Characters*, upon ſuch *brown Paper!* Hence was that acknowledgement of the Pſalmiſt, *I am fearfully and wonderfully made; I was made in ſecret, and curiouſly wrought in the loweſt parts of the Earth.* Pſal. 139. 14. Verſe 15.

The Lovelineſs of Mans Body.

His *Face.*

'Tis ſtoried of *Galen*, that, upon this Conſideration, he was induced (yea, even *enforced*) to frame a Hymn, unto the praiſe of that *Deity* that created Mans body. *Galen.*

O the *tranſcendent* Lovelineſſe that is in the *Soul* of Man! It was made, at firſt, *after the Image of God*, who is the Patern of Excellency, and Perfection. The Lovelineſs of Mans Soul.

God created Man (as *Moſes* tells us) *in his own Image, in the Image of God created he him.* Gen. 1. 27.

This

Sect. 11.
The Resemblances between the God of Man and the Soul of Man.

This is apparent from the several *Resemblances* between *the God of Man*, and *the Soul of Man*; which are *these*, and such as these are.

God is a *Spiritual* Being: πνεῦμα ὁ θεός, (saith our Saviour) *God is a Spirit.* So is the Soul: *Father* (saith our Saviour) *into thy hands I commend my* SPIRIT; meaning his *Soul* —— *Then* (saith the *Preacher*, in his Book so called) *(then*, saith he) *shall the dust return to the earth as it was*; *and* THE SPIRIT *(that is, The Soul) shall return unto God who gave it.*

God is *Spiritual.* John 4. 24. Luke 23.46. Eccl. 12.7.

God is a *Simple, Uncompounded Being*: So is Mans Soul — The *Body* of Man (indeed) is a Composition of four Ingredients, which are the four *Elements*; namely, Fire, Water, Air, and Earth: But, the *Soul* of Man is not.

God is *Simple*, and uncompounded.

God is an *Intellectual* Being. The *Psalmist* tells us, that, *His Understanding is infinite*; or, (as it is in the *Margins* of your *Bibles*) *Of his Understanding there is no number.* The *Prophet* tells us, that, *There is no Searching of his Understanding.* Πάντα δὲ γυμνὰ

God is *Intellectual.* Psal. 147.5. Isa. 40.28.

καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, saith the Apostle: that is, *All things are naked, and opened unto his eyes*: And it must needs be so; for, *His eyes are as a flame of fire.* *Hell* it self (as *Job* affirms) *is naked before him, and Destruction hath no covering*: His Eye can see unto the very bottom of that bottomless *Abyssus.* He is αὐτόφως, Light *Essential.* Ὁ θεὸς φῶς ἐστι (saith S. *John*) καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία, *God is LIGHT, and in him is NO DARKNESS AT ALL.* God is an *Eternal*, and an *Uncreated Light*: Contrary unto that unsavoury expression of the *Manichees* (as I take it) of old, that, *God, until he had created Light, did dwell in Darkness.* It was not (then) without a cause, that the Apostle S. *Paul* brake forth, of old, into this expression, (Ὦ βάθος πλούτου καὶ σοφίας, καὶ γνώσεως θεοῦ) *O the depth of the riches, both of the wisdom, and knowledge of God.*

Heb. 4. 13. Rev. 1. 14. Job 26. 6. 1 Joh. 1. 5. Rom. 11. 33.

The Soul of Man is also (like its Maker) an *Intellectual Being.* All Beings whatsoever, are (as some have observed) within the Souls *Horizon* — There is nothing so *High*, but the Soul

The intellectuality of the Soul.

of Man is able to *reach* it: There is nothing ſo *Deep*, but the Soul of Man is able to *fathom* it: Nor is there any thing ſo *Broad*, but the Soul of Man is able (in ſome meaſure) to *meaſure* it. Nay, *God himſelf* (with reverence to his Majeſty be it ſpoken) is not excluded from the *Cognition*, and the *Contemplation* of a Saint. So intelligent is the Soul of Man, as that it ſcorns to be bounded with *Material* Objects. It, being a *Spirit*, delighteth much (yea, moſt of all) in the *Cognizance*, and the *Contemplation* of *Spirituals*: Nay, the Soul of Man (as *ſome* affirm) cannot poſſibly be confined unto *Real* Objects. It is able (in their opinion) to create Beings of its own; as *Hydraes*, *Centaures*, *Chimæra's*, *Caſtles in the Air*, and innumerable other things (which they call *Entia Rationis*) which never yet were, nor ever will be the *Productions*, or operations of *Omnipotency*.

God is *inviſible*. Joh. 1. 18.

God is an *Inviſible* Being, Θεὸν οὐδεὶς ἑώρακε πώποτε, ſaith the *Evangeliſt*; that is, *No man hath ſeen God, at any time.* Ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται. (ſaith

(ſaith the Apoſtle *Paul*) *Whom no man HATH ſeen,* (in that time which is already paſt;) *or CAN ſee,* in that time which is yet to come. The Soul of Man is, likewiſe, *Inviſible*: Who can poſſibly, at any time, diſcern, or diſcover the Spirit of Man within him, but he who (as the *Prophet* ſpeaks) *formeth the Spirit of man within him.* 1 Tim. 6. 16. Zech. 12. 1.

God is an *Immortal* Being. ὁ μόνος ἔχων ἀθανασίαν, (ſaith the *Apoſtle*) *who ONELY hath immortality.* He is God, not onely *FROM everlaſting,* but alſo, *TO everlaſting.* Hence he is called, *The Eternal God.* Hence alſo he is ſaid, to be a God, *who liveth for ever and ever.*—The Soul of Man is alſo, like him, Eternal and Immortal. The very *Bodies* of Men *ſhall be* immortal, after the day of their *Doom*: but the Souls of Men are now immortal, even before the day of their *Death*. *Thoſe* ſhall be *then* immortal *ex gratiâ Doni,* upon the account of his *laſt Donation*: *Theſe* are *now* immortal *ex gratiâ Creationis,* upon the account of their *firſt Creation.* The Soul of Man, it is —— What is

God is *immortal.* 1 Tim. 6. 16. Pſal. 90. 2. Deut. 33. 27. Rev. 15. 7.

it? It is a fragrant *Flower*, which will never wither: It is a Divine *Flame*, which ſhall never be extinguiſhed.

Trinity in Unity.

1 Joh. 5. 7.

Once more. God is *ONE* in *Eſſence*, *THREE* in *Perſons*. *There are Three* (ſaith S. *John*) *that bear record in Heaven, the Father, the Word, and the holy Ghoſt*, (καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσι) *and THESE THREE ARE ONE*. In this alſo the Soul of Man is like unto its Maker: The *Eſſence* of the Soul is but *one*, the *Faculties* of the Soul are *More*.

You ſee then (not onely *that*, but alſo) *wherein* the Soul of Man doth reſemble the Maker of Man. Upon the account of which reſemblance, it may not irreverently be ſtyled a *Created Deity*. So, I ſay, it may be ſtyled; not, Becauſe it is made *of the Eſſence of God*; which is a piece of abominable *Blaſphemy*: but, Becauſe, (as you have heard) it is made *after the Image of God*; which is a point of undeniable *Verity*. It was a very high expreſſion of a Heathen, to this purpoſe, concerning the Soul of Man; *Quid aliud eſt anima, quam DEUS hoſpitans in corpore*

An expreſsion of *Seneca* concerning the Soul.

pore humano? What other thing (saith he) *is the Soul of a Man, than* GOD DWELLING IN THE BODY OF MAN. So was *his* expression, who said, *Let me worship the Great God of* THE LITTLE GOD MY SOUL.

You are able, I suppose, by this time, to conclude, from what hath been spoken, *That there is beauty and brightness in the Rational Creature; and that both in respect of his Earthly Body, and in respect of his Heavenly Soul.* Which is the *second* Demonstration.

Sect. 12. *The Conclusion from both Demonstrations, with the rationality thereof.*

The *Conclusion* from both (and from each of) these Demonstrations, will be this:

If there be (as there is) such an exceeding beauty and lovelineſs in all the *Inferiour Creatures*; If there be also, a more exceeding beauty and lovelineſs in the *Rational Creature*: what extraordinary beauty *then* (think we) and what incomparable brightneſs, is there in the Lord *Jesus Christ*.

This *Conclusion* is not *Irrational*. For,

He (as the *Apostle* speaks) *is the* Col. 1. 15.

Image of the invſible God, (πρωτότοκος πάσης κτίσεως) *THE FIRST-BORN OF EVERY CREATURE:*

Ver. 16. *For* by him *were all things created that are in Heaven, and that are in Earth, viſible and inviſible, whether* [they be] *Thrones, or Dominions, or Principalities, or Powers: all things were created* by *him, and* for *him.*

17. *And he is* before all things, *and* by him *all things* conſiſt.

Joh. 1. 3. *All things* (ſaith S. *John*) *were made by him, and without him was not any thing made that was made.*

It is a received *Maxime* amongſt the Learned, *Quod efficit tale, eſt magis tale. The excellency of the* Effect, *is* eminently *in the* Efficient. —— This is pertinent, and applicable unto our preſent purpoſe.

* So he is called Jer. 2. 13. Are the *ſtreams* of this * *Fountain of living waters* ſo ſweet, and ſo pleaſant? How ſweet, and how pleaſant is the *Head* of the Fountain!

Dulcius ex ipſo fonte *bibuntur aquæ.*

The *ſtreams*, in ſweetneſs, never can compare
With thoſe pure waters which in *fountains* are.

Are

Are the *Beams* of this *Sun of Righteousness* so bright, and so glorious? How bright, and how glorious is the *Body* of this Sun!

All CREATURE-GLORY, and CREATURE-BEAUTY (*whatsoever* it be, and *wheresoever* it be) proceedeth *from* him; yet is it not to be compared, with *that* glory, and *that* beauty which is inherent *in* him. All Creature-Glory from *Christ.*

The brightest beams of Creature-glory; the proudest flames of Earthly beauty, they are—— What are they? They are (at best) but *dying sparkles of his living fire*: They are but *mid-night Glo-worms* to this *mid-day Sun*: They are but like unto as many *dim Tapers*, or *Rush Candles*, when they are compared with ten thousand times as many bright and flaming *Torches*.

He it is (and he onely) that beautifies, and bespangles even the whole Creation, with whatsoever comelinesses and gracefulnesses are, at any time, apparent in it.

All Creature-glories, and Creature-beauties, (be they never so *many*, be

they never ſo *excellent*) they are nothing more, then as many ſeverall *Adumbrations*, of this one *infinite* and *abſolute* Beauty, who is the comprehenſion of them all.

All the ſcattered Excellencies in *all* the World (the *wide* world) are aſſembled in *Jeſus Chriſt*: Like unto ſo many bleſſed *Lines*, they meet together in this golden *Center*. Like unto ſo many chryſtal *Rivulets*, they do empty themſelves, of their own accord, into the *Boſom* of this ſilver-breſted *Ocean*.

This is the *firſt* Queſtion in the Explication of the Point, with its *Reſolution*. Proceed we now unto the Reſolution of the *ſecond*.

Sect. 13. *The ſum of the Reſolution of the ſecond Queſtion in the Explication.*

The *ſecond* Queſtion to be reſolved, in the Explication, is this; *Wherein, or in what Reſpects is it, that the Lord* Jeſus Chriſt *is ſo exceeding beautiful?*

The *Reſolution* whereof, in brief, is this:

The *Beauty* and *Brightneſs* of our bleſſed Saviour, is conſiderable in

a double respect: Namely,

1. *In respect of his Humanity*: and
2. *In respect of his Divinity.*

Each of which doth require and deserve, both Explication, and Amplification.

The *first* is this.: his beauty is considerable, *In respect of his Humanity*; how else could he be (as indeed he was) punctually answerable unto his own *Type*, which was, *a Lamb without blemish and without spot.*

Ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου. 1 Pet. 1. 19.

Now, the beauty and brightness of our blessed Saviour, in respect of his *Humanity*, is considerable, according unto his double state; namely,

1. *The state of his Humiliation*: and
2. *The state of his Glorification.*

The *first* Estate is, *The state of his Humiliation.* In which estate, he was very beautiful, both

1. *In respect of his Body*: and
2. *In respect of his Soul.*

In respect of the *former*, he did *probably* excel all men in *Comeliness.* In respect of the *latter*, he did *certainly* excel (far excel) all men in *Holiness.*

Speak

Speak we ſomething (by the aſſiſtance of the *Almighty*) concerning the beauty of *each* of them, in this his *firſt* ſtate.--Speak we *firſt* of the beauty of his *Body*; and *then* of the beauty of his *Soul*: and that, both by way of *Affirmation*, and *Explication*.

Sect. 14. *Our Saviours bodily beauty aſſerted.*

The *firſt* thing to be affirmed, and explained, is this; *Our bleſſed Saviour was very beautiful, even in reſpect of his very Body.*

Perfect beauty wherein it conſiſts.

Perfect beauty is (as ſome obſerve) a curious Compoſition, of thoſe *two* (*High-prized*) Ingredients: (and thoſe, (alas!) too often, *too high-prized*) to wit, *Complexion* and *Proportion*.--Now it is thought, (and it is probable) that he did far excel all men in *both*.

The Reaſon of our Saviours bodily beauty.

The Reaſon both of this *Opinion*, and of its *probability*, (as I humbly conceive, with ſubmiſſion to the Learned) may be this:

Thoſe things which, at any time, are done, *immediately* and *miraculouſly*, by the hand of Omnipotency, are alſo done *moſt excellently and exactly*. They are done *more excellently* (in probability)

lity) and *more exactly*, than if they had been done *according to the common course, and the ordinary operation of Nature.* As for Example: the *Bread* which was *multiplied* (as we may read in the Gospel) by a miracle; and the *Water* which was *turned into Wine*, by a miracle, were, undoubtedly, better bread and wine, then ordinary bread and wine. *When the Ruler of the feast had tasted the water that was made wine, and knew not whence it was, the Governour of the feast called the Bridegroom;* Mat. 14. 19. — 21. Joh. 2. 9.

And saith unto him, Every man, at the beginning, doth set forth good wine; and when men have well drunk, then that which is worse: BUT THOU HAST KEPT THE GOOD WINE UNTIL NOW. The best wine which they drank at the wedding, was that wine which was made, by a miracle, of water. 10.

Our Saviours body immediately and miraculously formed.

Now, the *Body* of our Saviour was immediately and *miraculously* formed, and framed, by the Operation of the holy Ghost, in the Womb of the Virgin. *That which is conceived in her*, (said the Angel to *Joseph*) (when, Mat. 1. 20.

seeing

seeing her *pregnancy*, he suspected her Virginity) (ἐκ πνεύματός ἐστιν ἁγίου) *IS OF THE HOLY GHOST.* Why then may it not be as truly said, even in a *literal* sense, of *Jesus, the son of David*, as it was said, of old, of *Absolom* the son of *David*; *In all Israel there was none to be so much praised as* Absolom *for his beauty: from the sole of his foot, even to the crown of his head, there was no blemish in him.*

2 Sam. 14. 25.

Sect. 15. *An Objection from several Scripture-expressions against our Saviours bodily beauty, answered.*

This Opinion (in some mens opinion) may be *thus* opposed.

Object. Doth not the Psalmist, (say they) in the person of our Saviour (Doth he not) complain (sadly complain) that he was *A worm and no man: a reproach of men, and despised of the people?*

Psal. 22. 6.

Doth not the Evangelical Prophet, speaking of him, say thus; *His visage was so marred more than any man, and his form more than the sons of men?*

Isa. 52. 14.

Doth not also the *same* Prophet speak prophetically concerning him, saying, *He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and*

Isa. 53. 2.

when

when we shall see him, there is no beauty that we should desire him.

He is despised, and rejected of men, Ver. 3.
a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not. But,

Ans. *This*, and the like Objections, from *these*, and the like Expressions, may be easily answered, from the consideration of their true *Intent*, and real *Meaning*. And indeed, Scripture-expressions are not to be, at any time, *extended*, to the contradiction of any thing which is in them really and apparently *intended*. *Answ.*

I shall therefore present you, (for the undeceiving of your understanding) with several Expositions of these Expressions. Several Expositions of those expressions.

The *first* Exposition of these expressions, is this: They do not signifie our Saviours want of external *Beauty*; they do onely signifie his want of external *Glory*. The first Exposition.

They do not deny the *Loveliness* of his *stature*; they do onely declare the *Lowliness* of his *state*. They do not

not eclipse the *comelines* of his *Complexion*; they do onely foretel the *contemptibleness* of his *Condition*.

And indeed, he came not, at first, *into the world*, nor did he, afterwards, live *in the world*, with that external Pomp, and visible Glory, for which the Peers and Princes of this lower world are exceedingly admired, and daily adored.

Our Saviours *ingress* into the world.

As for his *ingress* into the world, how contemptible was it in outward appearance!---Who were his *Parents*, of whom he was born? What was the *Place*, wherein he was born?

His Parents. Luke 2. 23.

Who were his *Parents*? Was not *Joseph*, a Carpenter, his *supposed* Father? and, Was not *Mary* a Virgin, (and a contemptible Virgin, being compared with multitudes of her Sex in the world) his undoubted Mother? Mat. 13. 55. *Is not this* (said they in derision) *the Carpenters son? Is not his Mother called Mary?* O humble Saviour!

The *Place* of his Nativity. Mat. 5. 35. Mat. 5. 2.

VVhat was the *Place*? was it *Jerusalem*, the Metrapolitan of *Judea*? *the City of the great King*? was it not *Bethlehem*, which was *little among the thousands*

thousands of Judah? O humble Saviour! *Jesus Christ, that bread of life which came down from heaven*, was born in *Bethlehem*; the signification whereof is *The house of bread.*—— Joh. 6. 51. *Bethlehem*, its signification.

In what *Place* of *Bethlehem?* was it in a *holy Palace?* was it not in a *homely Inne?* O humble Saviour! The person of our Saviour was an honour to the house of his Nativity. *That* Inne, upon the account of our Saviours Nativity, did then become an *Inne of Court. Of Zion* (saith the Psalmist) *it shall be said, This and that man was born in her.* Of this Inne, it is recorded, that our blessed Saviour (that *Man of men*) (that θεάνθρωπος, that *God-Man*) was born in it. —— In what *Room* of that Inne? was it in a *perfumed Chamber?* was it not in a *stinking Stable?* O humble Saviour! In *that* Inne, *at that time*, there was no room at all for *Jesus Christ*; and in our Inns, in these dayes, (I mean, in *many* of them) (I had almost said, in *most* of them) there is, I fear, as little room to be afforded for his reception and entertainment. The *House* of his Nativity. Luke 2. 7. Psal. 87. 5.

As

Our Saviours *Progress* in the world.

As for his *progress* into the world, was it not as contemptible? was he not very *low*, and very *lowly*? was not an *Asse* the stateliest *steed* he rode upon? O humble Saviour! Were not *Fishermen* his *Apostles*? *amongst whom he was as he that serveth.* O humble Saviour! Were not *Publicans* and *sinners* sometimes his Companions, and *Fellow-commoners*? O humble Saviour! It was his own affirmation, *The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*

Mat. 21. 5.

Luke 22. 27.

Mat. 9. 10.

Mat. 8. 20.

The second Exposition.

The *second* Exposition of these expressions, is this: They do not declare what he was *in his own person*; they do onely declare what he was *in other mens opinion*: They do not hold forth, *HIS want of Beauty*; but, *THEIR want of Judgement*: They do not discover, *his want of outward Perfection*; but, *their want of inward Affection.*

The third Exposition.

The *third* (and the last) Exposition of these Expressions, is this: They are not be understood of *any deformity of his* PERSON, *which he brought* with him *into the world*; but, of *the*

many

many deformities of his PASSION, *which were brought* upon him *in the world.*

Was he not *buffetted* by them, and *smitten* with the *palms of their hands?* for which *unmanly*, and *unmannerly* fact, those brawny hands of theirs deserved justly to be served, as *Jeroboam's* hand was served, when he put it forth against the Man of God, which had cried against the altar in *Bethel*: * *It dried up*, (saith the Text) *so that he could not pull it in again.* For, what was the *Man of God*, (being *meer man*) in comparison of the *Son of God*, who was *God-Man?*

The buffetting of our Saviour. Mat. 26. 67. 'Tis unmanly to strike a Prisoner, and unmannerly to strike a Prince, even, *The Prince of the Kings of the earth*, Rev. 1. 5. * 1 King. 13. 4.

Did they not *spit in his* blessed *Face?* In *that Face*, which was the *seat of Majesty*, the *Center of Loveliness*; yea, even the very *quintessence and perfection of Beauty!* Was not that blessed face of his (which, at his Transfiguration, did *shine as the Sun*, was it not) *defiled* (as well as *profaned*) with their filthy *Drivel?*

The spitting upon him. Mat. 26. 67. Mat. 17. 2.

Was not his *Head* (which (as said his Spouse) *was as the most fine gold*; and for which no *Diadem* (though full

The crowning of him. Cant. 5. 11.

of Diamonds) was dear enough;) was it not ſhamefully and cruelly crowned? *Crowned*, I ſay, (not with *Laurel*, not with *Roſe-buds*, nor yet with *Sweet-Bryars*, but) with ſharp *Thorns*? *Crowned* he was, to *deride* him; crowned with *thorns*, to *torment* him.

Mat. 27. 29.

The ſmiting of him with a Reed. Mat. 27. 30.

Was he not (after this his Coronation, was he not) *ſmitten* (malicioufly ſmitten) with a Reed, *upon* his Head? Nay, was he not ſmitten (as it is in the Original) (εἰς κεφαλὴν) *into* his Head? Were not the ſeveral thorns of that Crown, (as if they had been as many ſharp nails) were they not driven (deep driven) by the blows of the Reed upon them (as it were with a Hammer) into his ſacred Temples? How many ſeveral *penetrations* were made into his head with every blow?

The piercing of his ſide. Joh. 19. 34.

VVas not his *Side* (his bleſſed ſide!) was it not pierced, (cruelly pierced; pierced without any *pittance* of pity) by an accurſed hand, with a ſharpned *ſpear*? From whence (as from a Fountain) did there not *then* proceed a *Cataract* of *blood* and *water*? which would (undoubtedly) have animated

mated (had it been his pleasure) the very Earth whereupon they fell, both against *him*, by whose *Act*, and against *them*, by whose *Consent*, that rich *Vessel* was wretchedly broached; and that precious *Liquor* was prodigally effused. That inhumane *effusion* might deservedly have procured their immediate *confusion*.

VVere not his *Hands*, and his *Feet* pierced? *They pierced* (saith the Psalmist (personating, I suppose, our Saviour) *they pierced*, saith he) *my hands and my feet*. Psal. 22. 16.

His *Hands* were pierced. *Those hands*, which, formerly, had driven (without any *visible help* at all, and, without any *other* offensive *instrument*, than a *scourge* made of *small cords*) all the *sellers* of Oxen, and Sheep, and Doves (and, in probability, their *buyers too*) (a sturdy, and a desperate Crew, no doubt) out of the *Temple*. VVhich *act* of his, was (in the Opinion of some) no less than a *Miracle*. The nailing of his hands. Joh. 2. 14, 15, 16. An occasional observation from it.

VVere those persons, who *then* sold and bought *in* the Temple, (were they, I say) accounted worthy of the

laſh? what puniſhment *then*, think you, (to obſerve ſomething by the way) (what puniſhment, I ſay) are *thoſe perſons* worthy of, who ſell and buy, at any time, the *Temples themſelves?* who *now* ſay, (as *they* ſaid of old) *Let us take to our ſelves the houſes of God in poſſeſſion?* ——) *Thoſe hands* which formerly, frequently, and readily had wrought miraculous *Cures* (both *Phyſical* and *Chirurgical*) with their *very touch* — *Thoſe hands* were *pierced.*

Pſal. 83. 12.

The nailing of his Feet.

His *Feet* were pierced: *Thoſe feet*, which had been formerly waſhed with *Jordans waters*, and, with *Maries tears.*

Mat. 3. 16. Luke 7. 38.

Thoſe feet, which had formerly *walked* upon the tempeſtuous and unſtable *Ocean*, as if it had been in a froſty ſeaſon; when, *the waters are hid as with a ſtone, and the face of the deep is frozen.*

Mat. 14. 25.

Job 38. 30.

Thoſe feet, whoſe *loco-motive* faculty had been formerly exerciſed, in a frequent, and in a conſtant *Perambulation*, for the Glory of God, and the Good of Men. *He went about*

about (εὐεργετῶν) *doing good. He went about all* Galilee, (saith the *Evangelist*) *teaching in the Synagogues, and preaching of the Gospel of the Kingdome, and healing all manner of sickness, and all manner of disease among the people.* — *Those feet* were pierced. This their piercing of his hands and feet, was by their nailing of them to the Crosse. Act. 10. 38. Mat. 4. 23. Joh. 20. 25.

Was not his *Soul* (his sin-less *Soul*) (was it not) filled (exceedingly filled) with *Grief* and *Sorrow*? whereby the fairest face is soon defaced. *Inward Grief* is, undoubtedly, an enemy to *outward Beauty*. The *Heavinesse* of the *Heart*, will suddenly alter the *Comlinesse* of the *Face*. *Why is thy countenance sad* (said *Ataxerxes* to *Nehemiah*) *seeing thou art not sick? this is nothing else but* SORROW OF HEART. — *My face* (saith *Job*) *is foul with weeping, and on my eye-lids is the Shadow of Death.* The sorrow of his *Soul*. Neh. 2. 2. Job 16. 16.

Our blessed Saviour was *a man of sorrows*, and was *acquainted with grief*. He was indeed *sine corruptione*; but he was not *sine correptione & correctione*. *My soul* (saith he) *is exceeding sorrowful,* Isa. 53. 3. Mat. 26. 38.

A Gloſs upon it.

rowful, unto the Death. How Emphatical is this Expreſſion! *My* SOUL (ſaith he) *is ſorrowful. Soul-ſorrow is,* with out all queſtion, *the Soul of ſorrow.* Again; *My ſoul* (ſaith he) *is* EXCEEDING *ſorrowful.* It is not onely *dipt,* but alſo *ſteep'd* in Sorrow. The Original word in the Text, (which is rendred in our Tranſlation, *Exceeding ſorrowful*) is exceeding Emphatical: ΠΕΡΙΛΥΠΟΣ ἐστιν ἡ ψυχή μου. The *Simple* word λύπη (from whence the word in the Text is derived is, *in it ſelf* (as the Learned obſerve) very ſignificative:) But it is more ſignificative, when it is (at any time) in compoſition with a Prepoſition. It is uſed, in Scripture, by our bleſſed Saviour, (who was the *WORD,* and was alſo *well skil'd* in *Words*) to ſignifie, and to ſet forth, the *Anguiſh*, and the *Pain of a woman in Travail.* Which, as our daily Experience tells us, is very great. Ἡ γυνὴ ὅταν τίκτῃ ΛΥΠΗΝ ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ſaith our Saviour. That is; *A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come.* Nay; as the Learned have obſerved, *Omnes do-*

Joh. 16. 21.

Leigh Crit. Sacr. in verb. λυπέω.

doloris species complectitur: it comprehends all kinds of grief whatsoever. The *Compound* word περίλυπος in the Text is more significative. *Præpositio* περὶ *auget significationem*, saith a Critick. It is rendred, by learned * *Beza*, *UNDIQUAQUE tristis. i.e.* It is *surrounded with sorrow*. 'Tis, as it were, *beset*, and *beseiged* therewith.—One more; *My soul* (saith he) *is exceeding sorrowful* (ἕως θανάτου) *EVEN UNTO DEATH*. As if he should have said, *My sorrow is DEADLY sorrow*. It is as much as (nay more than) Nature can do (as our usual expression is) *to keep Life and Soul together*. It is almost, my *very death*. It will not *end*, until it *end me*.

Leigh Crit. Sacr. in verb. περιλυπος.
* In Mat. 26. 38.

Might not our blessed Saviour, when he was in this Word (this *Bochim*, this place of weeping) might he not *then* have said (upon the account of the *greatness* of his *grief*) as *Job* once did: *O* (saith he) *that my grief were thorowly weighed, and my calamity laid in the ballances together.* Job 16. 2.

For now it would be heavyer than the 3.

Sand of the ſea, therefore are my words ſwallowed up. That is, as I conceive, *I do even want words to expreſs the greatneſs of my grief.*

Job 16.4. *For the arrows of the Almighty are within me, the poyſon whereof drinketh up my ſpirit: the terrours of God do ſet themſelves in array againſt me.*

Pſal. 31.10. Might he not have ſaid, with the *Pſalmiſt*; *My life is ſpent with grief, and my years with ſighing.*

Pſal. 116.3. And again; *The ſorrows of Death compaſſed me, and the paines of Hell gat hold upon me: I found trouble and ſorrow.* *THE PAINS OF HELL!* Theſe, (ſaith one) our Saviour certainly ſuffered; yet (*non* Specie *&* Loco) not in the *Kind* of them, nor in the *Place* of them; but (ἀνάλογον τὶ, καὶ ἀνεκλάλητον) ſomething which was *equivalent* thereunto, and *unexpreſſible.* Hence was that paſſage in the *Greek Letany*, Δι' ἀγνώστων σου παθημάτων; that is, *By thine UNKNOWN ſufferings, Good Lord deliver us.*

Unknown ſufferings? They were not unknown unto his *Father*, by whom they were inflicted; Nor were they un-

unknown unto *Himself*, by whom they were endured; but, they were unknown (wholy unknown) to *us men* (unto us *sinners*) for whose *sins*, and for whose sakes, they were both *inflicted* by his *Father*, and *endured* by *Himself*.

Once more; Might he not also have said, with *Jerusalem*, in the *Lamentations* of *Jeremiah*; *Is it nothing to you, all ye that pass by? behold and see, if there be* * *any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger.* Lam. 1. 12.

* *An quisquam hominum est æquè miser ut ego?* Terent.

The Sum of this *third* Exposition, is this. The inward Sorrows of our Saviour's *Soul*, which were immediately inflicted upon him, by God, in his Mercy to *Us*; and the outward Sufferings of our Saviour's *Body*, which were instrumentally inflicted upon him, by Men, in their Malice to *Him*; *Both* of them joyntly; nay, *each* of them severally, might easily (and did undoubtedly, yea, exceedingly) ecclipse and alter the Native beauty of his Body.

The summe of the *third* Exposition.

Be

The Concluſion.

Be it then, from hence, concluded, notwithſtanding of theſe Expreſſions, to this Effect; that,

There was viſible brightneſs in our Saviours Perſon, befor the blackneſs of our Saviours Paſſion.

Thus much of the *Firſt* thing. Namely, That our bleſſed Saviour was very beautiful, even in reſpect of his very Body.

Sect. 16. *The beauty of our Saviour's* Soul, *in its* Freedome *from Sin.*

The *Second* thing to be affirmed, and to be explained, is this; *Our bleſſed Saviour was very beautiful, in reſpect of his Soul.*

The Beauty of his *Soul* (even then, when it was in his Body) did conſiſt in theſe two things. To wit;

1. *In its Freedome from all Sins, whereof Others were guilty.*
2. *In its Fulneſs of all Graces, whereof all others were either empty, or ſcanty.*

I ſhall deſcant a while upou each of them.

Our Saviour's *freedome from Sin.*

The *Firſt* is this; *He was free from all Sins, whereof others were guilty.* — Had he been a *Sinner*, he had not been a *Saviour*. — His Virgin-Soul was

was never yet defiled. Nor indeed, was it ever capable of any defilement. The Divel never yet did (nor ever could he) commit any Rape upon him. All *Men* are sinners: the very best of men not excepted.

All we (saith the * *Prophet*) *like sheep, have gone astray.* * *In many things* (saith the *Apostle*) *we offend all.* — * *Who* (saith *Solomon*) *can say, I have made my heart clean, I am free from sin?* * *There is not* (saith he) *a just man upon earth, that doth good, and sinneth not.* Hence that of the Poet; * Isa. 53. 6. * Jam. 3. 2. * Prov. 20. 9. * Eccl. 7. 20.

* *Nam vitiis* nemo *sine nascitur: optimus* ille *est*
Qui minimis *urgetur.* * *Horat.* Serm. lib. 1. Satyr. 3. Vers. 68, 69.

All have sinned (saith the *Apostle*) *and come short of the glory of God.* Rom. 3. 23.

If we say that we have no sin (no *Original* sin) *we deceive our selves* (saith the *Apostle*) *and the truth is not in us. If we say that we have not sinned* (*actually* sinned) *we make him a lyar, and his Word is not in us.* 1 Joh. 1. 8. Its Exposition, 10.

What is man (saith *Eliphaz*) *that he should be clean? and he that is born* Job 15. 14.

of

of a woman, that he ſhould be righteous?

Job 15. 15. *Behold he putteth no truſt in his Saints, yea, the Heavens are not clean in his ſight:*

16. *How much more abominable and filthy is man, which drinketh iniquity like water.*

Job 25. 4. *How can man* (ſaith *Bildad*) *be juſtified with God? or how can he be clean that is born of a woman?*

5. *Behold even to the Moon, and it ſhineth not; yea, the Stars are not pure in his ſight:*

6. *How much leſs man, that is a worm: and the ſon of man, which is a worm?*

Job 9. 30. *If I waſh my ſelf* (ſaith *Job*) *with ſnow water, and make my hands never ſo clean:*

31. *Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.*

Pſal. 130. 3. *If thou, Lord* (ſaith the *Pſalmiſt*) *ſhouldſt mark iniquities: O Lord, who ſhall ſtand?*

Pſal. 143. 2. *Enter not* (ſaith he) *into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.*

Luk. 5. 8. The beſt of men may ſay, with *Peter*,

Peter, I am a sinful man, O Lord; ἀνὴρ ἁμαρτωλὸς, a man, a sinner. And pray with the Publican, *O God be merciful to me a sinner.* But as for our blessed Saviour; he was altogether *sinless.* Luc. 18. 13.

He was sufficiently able to justifie and to vindicate both his *Person* and his *Actions.*

He could with confidence, ask the very *Jews*, (his envious, and malicious enemies) this Question, *Which of you convinceth me of sin?* Joh. 8. 46.

He was (as the *Apostle* tells us) *in all points tempted like as we are, yet* (χωρὶς ἁμαρτίας) *WITHOUT SIN.*--He was *not* tempted *unto* sin, but *into* sin. Heb. 4. 15.

He was such a High-Priest as was *Holy, harmless, undefiled, separate from sinners* ——*who needed not daily* (as other High-Priests did) *to offer up sacrifice, first for his own sins, and then for the peoples.* Heb. 7. 26.

He did no sin (saith S. *Peter*) *neither was guile found in his mouth.* 1 Pet. 2. 21.

God *made him* (saith S. *Paul*) *to be sin for us, who KNEW NO SIN.* He means not *Intellectually*, but *Practically.* 2 Cor. 5. 21. How to be understood.

He

1 Joh. 3. 5. *He was manifeſted* (ſaith St. *John*) *to take away our ſins*, (καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι) *AND IN HIM IS NO SIN.*

His Soul it was —— What was it? It was,

A holy *Lamb* without *Spot.*
A pleaſant *Garden* without *Weeds.*
A fragrant *Roſe* without *Prickles.*
A golden *Mine* without *Droſs.*
An Orient *Diamond* without a *Flaw.*
A bright *Sun* without either *Clouds*, or *Eccliplſes.*
A perfect *Beauty* without a *Shadow.*
A golden *Apple* without a *Core.*
A pure *Cloth* without a *Stain.*
A well-printed *Book* without *Erratae.*

Sect. 17. *In what reſpects Chriſt was a ſinner. Chriſt a ſinner by Imputation.*

He was, indeed, (in ſome reſpects) a ſinner.

He was a ſinner by *Imputation.* He (that is God) *made him to be* ſin *for us.*

2 Cor. 5. 21. Iſa. 53. 4. *Surely* (ſaith the *Prophet*) *He hath born our griefs, and carried our Sorrows. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the Chaſtiſe-*

Chastisement of our peace was upon him.

The Lord hath laid upon him the iniquity of us all. (yea, and *all* our iniquities) Or, *He hath made the iniquity of us all to meet upon him.* As it is in the Margin. Isa. 53. 6.

His soul was made an offering for sin. Vers. 10.

He was also a sinner *By Reputation.* *Christ* a sinner By *reputation.*

He was numbred (saith the *Prophet*) *with the transgressours.* Vers. 12.

We know (said his enemies concerning him) *that this man is a sinner.* Joh. 9. 24.

When *Pilate* (at his arraignment before him) demanded of his malicious persecuters and prosecuters, saying; *What accusation bring you against this man?* they suddenly returned him this Answer, (Ἐι μὴ ἦν οὗτος ΚΑΚΟΠΟΙΟΣ) *If he were not a MALEFACTOUR, we would not have delivered him up unto thee.* Joh. 18. 29. Vers. 30.

Was he not accounted a *Deceiver?* *Christ* accounted a *deceiver.*

We remember, Sir (said the chief *Priests* and *Pharisees* unto *Pilate*) (ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν) *that DECEIVER said, while he was yet alive, After three dayes I will rise again.* The Original word πλάνος signifies (as the Mat. 27. 63. A glosse upon it.

Vide Leigh. Crit. Sac. in Verb. πλάνος.

the Learned obſerve) an *Impoſtor*: a *Cheater*, a Jugler. It ſignifies ſuch a perſon, who doth *profeſs* (and practice) *the Art of Cozenage.* Nay, who profeſſeth to cozen men) etiam ipſis Spectantibus) *although they do* (in the mean time) *even look upon him*, and look *unto* him.

Chriſt accounted *Seditious.* Luc. 23. 4.

Was he not accounted a *Seditious perſon?* an *Incendiary?* When *Pilate* had ſpoken, on his behalf, to the chief Prieſts, and to the People, ſaying, *I find no fault in this man*: They were the more *enraged*, and the more *outragious*, ſaying, (ὅτι ἀνασείει τὸν λαὸν) *He* STIRRETH UP *the people.* He *maketh an* Earth-quake *in them*, as the Original word imports, in the Opinion of the Learned.

5.

Chriſt accounted a *Blaſphemer.*

Was he not accounted and accuſed for a *Blaſphemer?* When he had ſpoken a word of Comfort to the *Palſy-Perſon* (who, upon a certain time, was brought, in a bed, unto him) ſaying,

Luc. 5. 20.

Man, thy ſins are forgiven thee: The *Scribes* and *Phariſees* began to reaſon, ſaying, (Τίς ἐστιν οὗτος, ὃς λαλεῖ βλασφημίας?) *Who is this which* SPEAKETH

ETH BLASPHEMIES? who can forgive sins, but God alone? When (at another time) being adjured, by the High Priest, saying, *I adjure thee, by the living God, that thou tell us, whether thou be the Christ, the Son of God:* (when, I say, being thus adjured) he said unto him, *THOU HAST SAID: nevertheless, I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the Clouds of Heaven. THEN, the High Priest rent his clothes, saying, HE HATH SPOKEN BLASPHEMY: what further need have we of witnesses? behold NOW you have heard his Blasphemy.* Mar. 26. 64. 65. 66.

Was he not accounted a *Glutton* and a *Drunkard? The Son of man* (saith the Son of God, concerning himself) *came eating and drinking*, and they say, (ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης) *Behold, A MAN GLUTTONNOUS, and A WINE BIBBER.* Though, his *MEAT was to do the will of him that sent him, and to finish his work.* *Christ* accounted a *Glutton*, Mat. 11. 19. Joh. 4. 34.

Was he not accounted an *Enemy* to *Christ* accounted *Cesar's* Enemy.

to Ceſar? When *Pilate* ſought to releaſe him, *The Jews cryed out, ſaying, If thou let this man go, thou art not* Ceſar's *friend: whoſoever maketh himſelf a King ſpeaketh againſt* Ceſar. When as (in truth) the worſt counſel which he ever gave, concerning *Ceſar*, was this, *Render unto* Ceſar *the things which are* Ceſars.

Joh. 19. 12.

Mat. 22. 21.

Chriſt accounted *Arrogant.*

Was he not accounted a very *Arrogant* and *Preſumptuous fellow*; aſſuming and aſcribing that dignity (namely, The *Deity*) unto himſelf, which (in their Opinion) belonged not at all unto him? For this it was that he was ſtoned. *For a good work* (ſaid the *Jews* unto him) *we ſtone thee not, but for blaſphemy; and becauſe that thou, being a man, MAKEST THY SELF GOD.* For this very thing, in their Opinion, he ought to dye. When *Pilate* ſaid unto them, *Take YE him, and crucifie him; for I find no fault in him.* The *Jews* reply'd, *We have a Law, and by our Law he ought to dye, BECAUSE HE MADE HIMSELFE THE SON OF GOD.* For this thing alſo (amongſt many others)

Joh. 10. 33.

Joh. 19. 6. 7.

others) they sought to kill him, *because he had said, that, GOD WAS HIS FATHER, MAKING HIMSELF EQUAL WITH GOD.* Joh. 5. 18.

Christ accounted a *Sabbath-Breaker.* Exod. 35. 2.

Was he not accounted a *Profaner of the Sabbath?* A Crying Crime, without doubt. *Whosoever* (said *Moses*) *doth any work therein, shall be put to death.*

You shall kindle no fire (saith he) 3. *throughout your habitations on the Sabbath Day.*

The Sabbath Day, it is the *Day of Dayes.* It is the *Golden Spot* of the Week: It is the Soul's *Market-Day.* And indeed (as one says well) *They that would have Comfort in THE DAY OF THE LORD, must make* Conscience *of THE * LORDS DAY.* H. *Church* Golden Sayings. * So it is called.

THIS DAY, as they thought, was frequently (yea, exceedingly) profaned by him. Rev. 1. 10.

On this day (as it is recorded) he healed a certain man of an infirmity of thirty and eight years continuance. (*Omnipotenti medico nullus insanabilis occurrit morbus.* There's *no* disease (I see) incurable (how *desperate*, how Joh. 5. 5, ---9.

durable ſoever it be) unto *that* Phyſi-
Joh. 5. 16. cian who is *Omnipotent.*) *And therefore* (ſaith the Evangeliſt) *did the* Jews *perſecute* Jeſus, *and ſought to ſlay him*: *BECAUSE HE HAD DONE THESE THINGS ON THE SABBATH-DAY.*
Verſ. 18. (Ὅτι ἔλυε τὸν σάββατον.) *BECAUSE HE HAD BROKEN THE SABBATH.*
Joh. 9. 16. *This man* (ſaid ſome of the Phariſees concerning him) *is not of God*, *BECAUSE HE KEEPETH NOT THE SABBATH-DAY.*

Chriſt accounted a *Magician.* Once more. Was he not accounted, and calumniated as a *Magician*, being in Confederacy with the Prince
Mat. 12. 24. of Devils? *This fellow* (ſaid the Phariſees) *doth not caſt out Devils, but by* Beelzebub *the Prince of Devils.*

He was then (as you ſee) a Sinner by *Gods Imputation.* He was alſo a Sinner in *Mans Reputation.* (In both which reſpects, he was (as I may ſay) *Peccatorum Maximus*, The *Chief* of Sinners; as S. *Saul* ſaid once con-
1 Tim. 1. 15. cerning himſelf.—*Chriſt Jeſus* (ſaid he) *came into the world to ſave ſinners*,
How *Chriſt* not a ſinner. (ὧν πρῶτός εἰμι ἐγώ) *of whom* I AM CHIEF.) But, He was not a ſinner,

ner, in the least, upon the Account either of *Personal* or *Practical Abomination.*

Christ no Sinner though a Sufferer.

Let no man think, that he was a *Sinner*, because he was a *Sufferer.*— He was *sine flagitio*, though not *sine flagello.* He was without *Infection*, though not without *Affliction.*

There is a double evil; there is, *Malum culpæ*, and *malum pœnæ*: the evil of *sin*, and the evil of *punishment.* The *former* is the evil which *man doth*; the *latter* is the evil which *man suffereth.* He was indeed a *Patient* (and he was *patient*) in the *latter* evil; but not an *Agent* in the *former* evil. 'Twas not for his *own* sins, but for the sins of his *own*, for which he thus suffered. *In* me, *& pro* me *doluit* (saith one of the Ancients) *qui pro* se *nihil habuit quod doloret. O Domine* Jesu! *doles non* tua, *sed vulnera* mea. *He was delivered* (saith the Apostle, to wit, unto death) (διὰ τὰ παραπτώματα ἡμῶν) *for* OUR *offences.*

Isa. 50.6. and Chap. 53.7. 1 Pet. 2.2, 123.

S. *Ambros.*

Rom. 4.25.

It may be *truly* said of him, without an *hyperbole*, (as it was said, long since, by *Paterculus*, in the commen-

dation of *Scipio*) That, *In his whole life time, he never* DID, SPAKE, *or* THOUGHT *any thing, but what was* PRAISE-WORTHY.

Nulla ferent talem ſecla futura virum.

Sect. 18. *The* ſinleſneſs *of* Chriſt *Excellently ſet forth by S.* Peter.

The Apoſtle S *Peter* (in his *firſt* Epiſtle) hath an emphatical expreſſion, concerning the *ſinleſneſs* of our Saviour.

He calls him * ἄμνὸς ἄμωμὸς; which phraſe imports,

1. *A lamb without* BLEMISH.
2. *A lamb without* BLAME.

* 1 Pet. 1. 19. Expounded.

The double ſignification of the word ἄμωμὸς, doth ariſe from the double acceptation of the primitive word μῶμος; from whence the word ἄμωμὸς in the Text, is originally deſcended.

Μῶμος, a double Acceptation of it.

Μῶμος, amongſt Humaniſts, is taken

1. *Appellatively*; as a name which is *common* to many things.
2. *Properly*; as a name which is *peculiar* to ſome certain individual perſon.

The *firſt* Acceptation of the word μῶμος.

1. It is taken *Appellatively*; as a name

name which is *common* to many things. Being *thus* taken, it is *Macula*, a spot or blemish. *Dedecus*, a shameful or reproachful thing. In a word, it is especially *such a spot, which is shameful* and *reproachful*. It is derived from the Hebrew word מום, which signifies a *vice, blot* or *spot*. And (as the Learned observe) it is alwayes taken *in an ill sense*.

Mum. Semper *in malum* accipitur.

Hence that Exhortation of *Zophar* unto *Job*;

If (saith he) *iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.* Job. 11. 14.

For then shalt thou lift up thy face WITHOUT SPOT: That is, with *comfort* and *confidence*. Thou shalt not be ashamed to shew thy face. Thou shalt not *hang down* thine *head*, or *cast down* thy *countenance*, as if thy face were the *Rendezvouz* of filthy spots. Vers. 15. ממום

From this *first* acceptation of the word μῶμος, ariseth the first signification of the Apostles expression; to wit, *A lamb without* BLEMISH. That is, *without sin*. There was no

plague-ſore, or *plague-ſpot* upon him. His Spouſe might have been his *eccho*; ſhe might have ſaid to him, as he to her, *Thou art all fair, my love*, [there is] *NO SPOT IN THEE*,

Cant. 4. 7. וּמוּם אֵין בָּךְ

The *ſecond* acceptation of the word μῶμος.

2. It is taken *properly*; as a name which is peculiar to ſome certain individual perſon. Being thus taken; It is the name of a certain *carping God*, whom the Poets feigned. He was one, that would not do any thing at all himſelf, but would alwayes be finding fault with every one. *Momus* (ſaith *Eraſmus*) *Græcis, Reprehenſio eſt*, five *Deus Reprehenſionis*. He was one, that would eſpy faults, where indeed there were none at all. *Nodum in ſcirpo quærit*, as it is in the Proverb; He was one, that would eſpy *a knot in a Bulruſh*. Hence the Poets bring in *Momus* finding fault with *the creaking of* Venus *her Pantofle*. Hence all Carpers are called *Momi*. Hence alſo did proceed this Proverb; *Momo ſatisfacere*; *to ſatisfie* Momus *himſelf*; that is, *to pleaſe one that none can pleaſe*. And this alſo; *Momo judice decertare*; *to contend*, Momus *himſelf being Judge*;

Eraſm. Annot. in Eph. 1. 4.

that

that is, *to contend before a rigorous Judge.*

From *this second* acceptation of the word μῶμος, ariseth the second signification of the Apostles expression; to wit, *A lamb without* BLAME. A Lamb, *without and above all reproof.* A Lamb in whom, (*nec* Momus *quidem invenit quod carpat.* —— *Momus* himself *(that Find-fault)* could finde no fault at all *in him*, for which he might deservedly finde fault *with him.* Whosoever, at any time, *sought* for any fault *in him*, or *found* any fault *with him*, deserved himself (for so doing) to be found fault withall. *Cornelius à Lapide.*

The envious Presidents and Princes of *Darius* his Kingdome, *sought to finde occasion against Daniel* (who was preferred, by *Darius*, in the Government thereof, before them all) *concerning the Kingdome.* (Like the *familiars* of the Prophet *Jeremy*, *They watched for his halting*) *But* (saith the Text) *they could finde none occasion, nor fault: forasmuch as he was faithful, neither was there any errour or fault found in him.* Dan. 6. 4. Jer. 20. 10.

The

The *Devil* himſelf (the envious enemy of our bleſſed Saviour) could not poſſibly (as our expreſſion is) *pick a hole* (at any time) *in his Coat.* —*The* Joh. 14. 30. *prince of this world cometh,* (ſaith he) AND HATH NOTHING IN ME.

Thus much concerning the *firſt*; to wit, *his freedom from all ſins, whereof others were guilty.*

Sect. 19. *The Beauty of our Saviours* Soul, *in its* fulneſs *of all Graces.*

The *ſecond* is this; *He was full of all gifts and graces, whereof* the *moſt* are *empty,* and the *beſt* are *ſcanty.*

He was (ſaith the *Evangeliſt*) *FULL OF GRACE AND TRUTH.* Joh. 1. 14.

God giveth not the Spirit BY MEASURE *unto him.* Joh. 3. 34.

—*God thy God* (ſaith the Pſalmiſt) *hath anointed thee with the oyl of gladneſs* ABOVE THY FELLOWS. Pſal. 45. 7.

It hath pleaſed the Father (ſaith the Apoſtle) *that in him ſhould* ALL FULNESS DWELL. Col. 1. 19. *Fulneſs. All* fulneſs. It doth not *lodge* as in an *Inn,* for a night or two: but *dwell* (πᾶν τὸ πλήρωμα κατοικῆσαι) as in a *Manſion houſe.*

In him (ſaith he) *are hid* (πάντες οἱ θησαυροὶ) Col. 2. 3.

θησαυροὶ) ALL THE TREASURES *of wisdom and knowledge.* He (and he onely) is the *Lord-Treasurer.*

Our blessed Saviour hath a *double* fulness: To wit, a fulness of *plenty*, and a fulness of *bounty*; or, a fulness of *Abundance*, and a fulness of *Redundance.* The precious *oyntment* that was poured upon the *head* of *Aaron*, ran down also, *upon his beard*, and to the *skirts of his garments.* Our Saviours double fulness. Psal. 133. 2.

Jesus Christ (as the Apostle affirms) *he is* (ἡ κεφαλὴ τοῦ σώματος) THE HEAD OF THE BODY, *the Church.* And so consequently, The *Oil of gladness*, wherewith he was anointed above his fellows, will undoubtedly descend upon his *Members*; even upon the least and lowest of them. Col. 1. 18.

'Tis said, in the Psalms, *He RECEIVED gifts FOR men.* Psal. 68. 18.

'Tis said, by the Apostle, *He GAVE gifts UNTO MEN.* Eph. 4. 8.

Wherefore, (think we) did he *receive* them? was it not that he might *give* them? Did he not receive them from his Father, that we might receive

receive them from him? He is the *Fountain*, aud we are the *Ciſterns*.

Eph. 4. 7. *Unto every one of us* (ſaith S. *Paul*) *is given grace, according to the meaſure of the gift of* Chriſt.

Joh. 1. 16. *And of his fulneſs* (ſaith S. *John*) *have we all received, and grace for grace.*

Should I ſpeak (at this time) any farther of his fulneſs of *Redundance*, it would be deemed a *digreſſion*, (and doomed, perhaps, as a *tranſgreſſion.*) Return we therefore to his fulneſs of *Abundance*.

His Soul it was —— What was it? It was

A coſtly *Cabinet*, filled with bright and ſparkling *Jewels*.

A curious *Honey-comb*, filled with palate-pleaſing *Honey*.

A well-fenced *Garden*, abounding with moſt wholeſom *Herbs*, and fragrant *Flowers*.

A glorious *Sun*, full of dazling and delightful *light*.

An ineſtimable and incomparable *Treaſury*, full of refined *Gold*.

An invaluable veſſel of tranſparent *Chryſtal*,

Chrystal, filled with *liquid Gold.*

An Alabaster *Box*, of precious and perfumed *Ointment.*

A boundless, and a bottomless *Ocean*, swelling with liquid *Pearls*, or dissolved *Diamonds.*

A large, and a well-seasoned *Cask*, filled with celestial *Nectar.*

And indeed, he must needs be *free from sin*, seeing he is (as you have heard) so *full of grace.* ——It being an ancient, and a received *Maxime*, in the Schools of the Learned;

Intus existens prohibet alienum.

Thus have we seen, (though but, as it were, *in transitu*) the *Brightness* of *Jesus*, in respect of his *Humanity*, in his *first* estate; namely, *the state of his Humiliation.* Take we now also a transient view thereof (and *onely* such a view) in his *second* estate.

Sect. 20. *Our Saviour's Beauty in his* State *of* Exaltation.

The *second* state is, *The state of his Exaltation and Glorification.*—He first of all ascended *up* FROM the *Grave*, and *then* he ascended *up* TO the *heavens.*

O the *beauty*, and the *brightness* (the incomparable beauty! the transcendent

ſcendent brightneſs!) of our bleſſed Saviour, in *this* eſtate, even in reſpect of his *Humanity!* God his Father (his indulgent Father!) having, long ſince, (by the might of his power) raiſed him up from the dead, hath (as the Apoſtle hath obſerved) *ſet him at his own right hand, in the heavenly places;*

Epheſ. 1.20.

21. *Far above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but alſo in that which is to come.*

In this his exalted and glorified eſtate, there is at preſent, and ever will be (both in his *Soul*, and in his *Body*) a bleſſed Concurrence of all poſſible Perfections, and tranſcendent Excellencies, which are incident unto any created being.

The Beauty of his glorified Body.

His very Body (to omit the reſt) is, at preſent, exceeding glorious.

The bodies of *Saints*, when they ſhall be in heaven, will, undoubtedly, be exceeding glorious; and is not the body of their Saviour ſo *now?* Thoſe which are the Saints of God, on this ſide heaven, ſhall * equalize the An-

* ἰσάγγελοι γάρ εἰσι. Luk. 20.36.

gels

gels of God, when they come to heaven. —— Now, *Great is the charity of Angels.* ——— The *Wings* of Angels (those *Birds of Paradise*) are (like the wings of *Davids Dove*) *covered with silver, and her feathers with yellow gold.* Psal. 68. 13.

How many admired beauties have inhabited this lower world? who have imagined, that Nature made them for no other end, than to be proud of them. Now, Greater by far is the difference, between the mortal bodies of the Saints, so long as they remain on this side heaven, and those numerical bodies, when they shall inhabit heaven, (greater, I say, by far, is the difference between them) than there is between *Milk* and *Ink*; between *Clay* and *Chrystal*; between *Flints* and *Diamonds*; between *Puddle-water* and *Spring-water*; between an *Earthen Platter*, and a *China Dish*; between a *piece of rusty Iron*, and a *wedge of refined Gold.*

The very *Bodies* of Saints glorified, shall be as so many *Chrystal Looking-glasses*, wherewith the *New Jerusalem* shall

shall be exceedingly beautified, and eternally adorned.

Dan. 12. 3. *They that be wise,* (saith the Prophet *Daniel*) *shall shine* AS THE BRIGHTNESS OF THE FIRMAMENT; *and they that turn many to righteousness*, AS THE STARS FOR EVER AND EVER.

Mat. 13. 43. *Then shall the righteous* (saith our Saviour) SHINE FORTH (ὡς ὁ ἥλιος) AS THE SUN, *in the Kingdome of their Father.*

So exceeding glorious is the very Body of our blessed Saviour, as that it will be the *very Copy*, which he himself, at the last day, will punctually write after, when he shall glorifie OUR BODIES. *He shall change our*

Phil. 3. 21. *vile body* (saith S. *Paul*) *that it may be fashioned* LIKE UNTO HIS GLORIOUS BODY.

We have hitherto displayed the brightness of *Jesus*, in the *first* Respect; namely, In respect of his *Humanity*: Proceed we now immediately unto the *second.*

The

The *second* is this; His Beauty is considerable, *In respect of his Divinity.* In this respect it is so exceeding great, as that it doth exceedingly dazle and astonish the very Angels. Sect. 21. *Our Saviors beauty in respect of his Divinity.*

In his presence, the *Seraphims* themselves do cover their Faces with their wings. Isa. 6. 2.

Hence the Apostle saith of him, (φῶς οἰκῶν ἀπρόσιτον) *He dwelleth in the light, which is unapproachable.* 1 Tim. 6. 16.

In comparison of *this* his beauty, the *Form* of the Creature is but *Deformity*: Its *brightness* but *blackness*: Its *pureness* but *paleness*: its amiable and admirable *comliness*, but abominable *uncleanness*.

The HEAVENS (saith *Eliphaz*) *are not clean in his sight.* Job 15. 5.

Behold, (saith *Bildad*) *Behold even the* MOON *and it shineth not*: *yea, the* STARS *are not pure in his sight.*— Job 25. 5. ἀπὸ τῦ προσώπε τῶν φώτων.

Those heavenly Lights, being compared with * *the Father of Lights*, they are, at their *best*, no better, than as many stinking *snuffs*. * Jam. 1. 17.

Our blessed Saviour, upon the account of his Divinity, is said to be,

Col. 1. 15. *The Image of the invisible God; The brightness of his Fathers glory; and, the express image of his person.* Hence
Heb. 1. 3. ὃς ἐν μορφῇ θεοῦ ὑπάρχων.
Phil. 2. 6. also, he is said to be, *In the Form of God.*

The beauty and the glory of the *Deity*, is *THE BEAUTY OF BEAUTIES. Thou canst not see my Face,* (said God to *Moses*) *for there shall no man see* ME, *and live.*
Exod. 33. 20.

Thou shalt see my BACK-PARTS, *but my* FACE *shall not be seen.*
Exod. 33. 23.

The beauty of the *Deity*, it doth as far transcend, and out-shine all other beauty, as a *single star* is excelled and out-shin'd by a CONSTELLATION.

Sect. 22. *The sum of the Resolution of the 3d Question, in the Explication; with the transcendency of our Saviours beauty, upon the account of its Antiquity.*

Thus much concerning the *second* Question in the Explication of the Point, and the Resolution thereof. Proceed we now unto the *third*. And,

The *third* (and the *last*) Question to be resolved, in the Explication, is this; *Wherein doth this beauty, and this loveliness of the Lord* Jesus Christ, *exceed and transcend all other beauty?*

The Resolution of which Question, in

in brief, is this: *HIS Beauty is TRANSCENDENT upon a fivefold Account*; namely,

First, Upon the account of its *Antiquity*.

Secondly, Upon the account of its *Essentiality*.

Thirdly, Upon the account of its *Reality*.

Fourthly, Upon the account of its *Perfection*.

Fifthly, Upon the account of its *Duration*.

Of these in order.

The *first* is this: His beauty it is transcendent, *upon the account of*

Its ANTIQUITY.

It is an *Original*, and an *Uncreated* beauty. (I speak *now* of his beauty, in respect of his *Divinity*.) So is not any other beauty. There was a time (if I may call it so) when as the beauty of the Creature was not. The Creature shines but with *borrowed beams*: *His* beauty had a being *from Eternity*. He is (as saith the Apostle) (πρωτότοκος πάσης κτίσεως) *THE FIRST BORN* Col. 1. 15.

BORN OF EVERY CREATURE. He was begotten (after a wonderful and unspeakable generation) of the very *substance* of the *Father*, and that even before all beginnings. His beauty was in being, when there was none in being (besides himself) to behold it, with the eye of Contemplation.

The Eternity of Christ. If you are desirous to look as far backward as his Eternity, I shall present you with a precious *Prospective-Glass*, which will bring it within your *ken*.

Prov. 8. 22. *The Lord* (saith he) *possessed me* in the beginning of his way, *before his works of old.*

23. *I was set up* from everlasting, *from the beginning, or ever the Earth was.*

24. *When there were no Depths, I was brought forth: when there were no Fountains abounding with water.*

25. *Before the Mountains were setled: before the Hills was I brought forth.*

26. *While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the World.*

27. *When he prepared the Heavens, I was there: when he set a compasse upon the*

the face of the Depth.

When he established the Clouds above: Prov. 8. 28.
when he strengthned the fountains of the Deep.

When he gave to the sea his decree, 29.
that the waters should not pass his commandment: when he appointed the foundations of the Earth:

THEN *I was by him, as one brought* 30.
up with him: and I was daily his delight, rejoycing alwayes before him.

Thus much of the *first* account: Proceed we to the *second.* And,

The *second* is this, His beauty is transcendent, *upon the account of*

Sect. 23. *The transcendency of our Saviours beauty upon the account of its Essentiality.*

Its ESSENTIALITY.

It is an *Essential* (as well as an *Original*) beauty.

The *beauty* of the creature it is not *essential* to the *being* of the creature. But, the *beauty* of the *Deity* (of which beauty it is that I am *now* speaking) is essential.

The creature may (certainly, and suddenly) *cease to be beautifull,* and yet *not cease to be.*

The lapsed *Angels,* they have lost

their * *brightness*, but not their *being*: for, they are *reserved* (as S. *Jude* hath observed) *in everlasting chains under darkness, unto the judgement of the great day.*

* Jude ver. 6. A Gloss upon it. *They kept not their first estate*, Jude 6. τὴν ἑαυτῶν ἀρχὴν, their *Primitive-Principality*. Ἀρχὴ significat & *Principium* & *Præcipuum*. Leigh. Critic. Sacr. in verb. ἀρχὴ. Jude ver. 6.

The beauty of the *Creature*, it is like *heat in the water*; which is not essential unto the water: for, when it is, at any time, taken off from the fire, it will (within a while) *cease to be HOT*; but it will not *cease to be WATER*. But now, the beauty of *Christ*, it is like *heat in the fire*, which (as I conceive) is essential unto the fire: for, *whensoever the HEAT ceaseth*, the *FIRE also ceaseth.*

Thus much of the *second* account: Proceed we to the third. And,

Sect. 24. *The transcendency of our Saviours beauty upon the account of its Reality.*

The *third* is this: His beauty is transcendent, *upon the account of*

Its REALITY.

It is a *Real* and a *Natural* (as well as an *Original* and *Essential*) beauty.

This was true of his *beauty*, not onely *in respect of his Divinity*, but also, *in respect of his Humanity*; yea, in respect of his *Humanity*, even *in the* state

state of his humility. And that, both in respect *of the comelineſs of his body*, which was not *painted*; and *of the holineſs of his ſoul*, which was not *feigned*.

The beauty of the *Creature*, in compariſon of his, is but a *piece of Pageantry*. It is, at beſt, but a * *counterfeit beauty*. The beauty of the creature, it is, for the moſt part, *hypocrital*.

* *Maxima pars vatum Dicipimur ſpecie recti* — Horat. de Art. Poet. verſ. 24, 25.

It is not *poſitive*, but *ſuppoſitive*: *Forma eſt mera deceptio viſus*. As often as we are *taken* with it, we are *overtaken* by it.

Conclude we therefore, this Head, with the *HYPOCRITE*, who is not (ſaith one) *himſelf*, when he is not miſ-taken, for *another* (and (ſay I) for a *better*) perſon. Shall I tell you what he is?

The Hypocrite. N. *Church-ſilver ſayings.*

He is like a *Pot-ſheard, covered over with Silver-Droſs*. Prov. 26. 23.

He is like a *Bull-Ruſh*; which is not indeed *Knotty without*; but yet, it is *Spungy within*.

He is a *Devil tranſ-formed into an Angel of Light*: or (if you will) a *white Devil*. 2 Cor. 11. 14.

He is like unto a *Cinnamon-Tree*;

whoſe *Bark* (as they ſay) is of more worth then its whole Body.

He is like unto a *Leprous Body*, royally arrayed with rich and glorious Robes.

Mat. 23. 27. He is like unto a *Whited Sepulchre*; *which doth indeed, appear beautiful* outward; *but is* within *full of dead mens bones, and of all Uncleanneſs.*

He is like uno

A rotten *Poſt*, over-laid with *Gold.*

A ſtincking *Dung-hill*, be ſpread with *Snow.*

A filthy and a loathſom *Sore*, covered over with a *Velvet-Plaiſter.*

He is like unto an old, whithered *Bawd*, with a *Painted Face*: who is a *Queen* in *Heart*, though a *Queen* in *Habit*: *whoſe beauty* (ſaith the Poet) *never ſleeps with her face.*

He is like unto a *Well-bound Book*, with a *Velvet-Cover*, *ſilver Claſps*, *ſilken Paper*, and *guilded Leaves*; yet notwithſtanding, The ſeveral pages thereof are filled (from its very beginning unto its very end) with *Obſcenities*

scenites and *Scurrilities*: yea, with *fearful* and *frightful Tragedies*: which also are written with *Characters of Blood*.

Once more; He is like unto a *Stage-Player*; who being, perhaps, but a *base, and ignoble person*, doth *counterfeit the Person*, and *act the Part of Majesty*. Or, being himself but a *profane Atheist*, doth *act the part of a Religious Person*.

The Hypocrites deceit shall be, one day, both *openly detected before all*, and *exceedingly detested by all*.

God will, at last, wash off the *Varnish* of the Hypocrite, with *rivers of Brimstone*.

Thus much concerning the *third account*; Proceed we to the *Fourth*. And,

The *Fourth* is this; His beauty is transcendent, *upon the Account of*.

Sect. 25. *The transcendency of our Saviours beauty upon the account of its Perfection.*

Its PERFECTION.

It is a *Perfect*, and a *Complete* Beauty.

The Beauty of the *Creature* falls short (far short) of *Perfection*; But, The

The beauty of *Chriſt*, it is the *Height of Perfection*.

The perfection of Chriſts beauty apparent in three particulars.

This perfection is apparent, from theſe following conſiderations.

The *firſt*.

Firſt of all. *It is an Univerſal Beauty*; and *therefore* a Complete and a a Perfect beauty. He is not beautiful *in part*, but *in every part*. *He is* (ſaith my Text) ALTOGETHER *lovely*. We have all ſome * *Uncomly parts*: He hath no uncomly part at all.

* *Our uncomely parts have more abundant comelineſs*, 1 Cor. 12. 23.

The brighteſt beauty under Heavens Canopy, is not without its ſhadow.

The *Creature*, at the beſt, is but a *cankered*, and a *withered Roſe*: 'Tis, at the brighteſt, but an *ecclipſed Luminary*. But,

Our bleſſed Saviour, he is *Pleaſantneſs* its ſelf, without *Paleneſs*. *Brightneſs* it ſelf, without *Blackneſs*. *Lightſomneſs* it ſelf, without *Darkneſs*. *God* (ſaith S. *John*) *is light, and in him is no darkneſs at all.* 1 Joh. 1. 5. This is the *Firſt*.

The *ſecond*.

In the *Next* place. *It is uncapable of Augmentation*, and *therefore* a Complete and a perfect beauty.

Our

Our bleſſed *Saviour* cannot poſſibly be more beautiful, than he is already. There cannot be ſo much as one cubit added unto his Stature.—So long as there is *a poſſibility of Augmentation*, there will be alſo *an impoſſibility of Perfection.*

The beauty of the Creature may be augmented. *The light ſhineth more and more unto the perfect day.* The *Moon* is every day increaſing, until it be at the *Full.* Creature-beauty is like unto a dim *Paper*; whoſe *ſhining* may be much augmented by *ſnuffing.* It is like unto a dull *Fire*; whoſe *burning* may be much augmented, by *blowing.* It is like unto droſſy *Gold*; which may be *purified*, by the *Fire.* Prov. 4. 18.

It is alſo like unto ruſty *Iron*; which will exceeding *gliſter*, when it is eithere *ſcowred* or *filed.* This is the ſecond.

Laſt of all. *It is Uncapable of Diminution*; and *therefore* a Complete and a perfect beauty. So long as there is a *Poſſibility of Defection*, there will be alſo an *Impoſſibility of Perfection.*—Our bleſſed Saviour cannot poſſibly be The *third.*

be *less beautiful* than he is. This leads me from the *fourth* account, to the *last*.

Sect. 26. *The transcendency of our Saviours beauty, upon the account of its Duration.*

The *Fifth* (and the last) is this, *His beauty is transcendent, upon the Account of*

Its DURATION.

It is *Durable*, and an *Eternal* beauty. This is true in respect of his *glorious Divinity*; and also in respect even of his *glorified Humanity*.

Before his Body was exalted, his beauty (as well as ours) might easily be ecclipsed. And so it was. He that was once gloriously *transfigured*, upon a *Mountain*, was afterwards miserably *dis-figured*, upon a *Cross*. But *now* (he being exalted) his face cannot easily (nor yet possibly) be defaced.— His brightness, is as unchangeable as (yea, more unchangeable) than the *Ethiopian-Blackness*. *Can the Ethiopian change his skin?*

Jer. 13. 23.

The *white Lillies* and the *blushing Roses*, which are upon the *lovely* Cheeks of our *loving* Lord, shall flourish there, and never fade.

As

As for the beauty and the brightness of the Creature — What shall I say? It is flitting *shadow*; a sliding *stream*; a setting *Sun*; a waining *Moon*; a consuming *taper*; withering *grass*; and a fading *flower*. — It is scarcely * possessed, ere it be certainly vanished. *Her Nazarites* (saith *Jeremy* of *Jerusalem*, in his *Lamentations*) *were purer than snow, they were whiter than milk, they were more ruddy in body than Rubies, their polishing was of Saphir.* — *Their visage is* * *blacker than a cole: they are not known in the streets: their skin cleaveth to their bones, it is withered, it is become like a stick.*

The fading of the Creature.

Isa. 40. 6, 7.

* *O formose puer, nimium ne crede colori.* Corydon ad Alexin. Virg. Bucol. Eclog. 2. vers. 17.

Lam. 4. 7, 8.

* Heb. *Darker than blackness.* *Qui color albus erat, nunc est contrarius albo.* Ovid.

The beauty of the Creature, is the *pleasure of a minute*, and the *sorrow of an age*. It is (saith one wittily) like an *Almanack*, very soon out of date.

H. *Church.* Golden Sayings.

The delights of the world are like unto the *sparkles of the fire*, which vanish into smoke; and the *bubbles of the water*, which are suddenly *blown up*, and as suddenly *blown out*.

The worlds seeming *Paradise*, shall as certainly have a *fall*, as ever it had a *spring*, when it shall be totally despoiled

ſpoiled of its glorious *leaves*.

The beauty of the world was, long ſince, impaired by a *Dropſie*: and it ſhall be, ere long, conſumed by a *burning Feaver*. The world *was* once drowned with *water*, for the *hotneſs of luſt*; and it *ſhall* be burned with *fire*, for the *coldneſs of love*.

The times *have been*, when even the Sun and Moon (the lofty Luminaries of the lower world) have been * *ecclipſed*: and, the time *ſhall be*, when they ſhall *ſet*, and riſe no more: When their ſhining ſhall be fully ended: When they ſhall be *muffled up* in eternal darkneſs.

* How dreadful (above all others) was that Eccliplſe of the Sun, at the death of our Saviour? Mat. 27. 45.

Darkneſs (ſaith the Evangeliſt) *was over all the Land*. Not onely, over all the Land of *Judah*, but alſo, (as ſome think) (ἐπὶ πᾶσαν τὴν γῆν) over the *whole Earth*. So exceedingly was *Dionyſius Areopagita* aſtoniſhed thereat, that he cried out, *Aut Deus naturæ patitur; aut Mundi machina diſſolvitur*. Clarks *Brief View of the Roman Emperours*. In his *Looking-glaſs*, Chap. 114.

How eaſily is the faireſt, and the moſt over-coming beauty, (how eaſily, I ſay) is it overcome, by a few fits of *ſickneſs*?

How very often have thoſe very perſons, whoſe beauty hath been their boaſting?

boasting? how often have they solemniz'd, with sadness, the untimely Fúnerals of their admired, and adored beauty! How often have they seen it *buried* (past any hope (the smallest hope) of Resurrection) in *graves* of *skars*, and *pits* of unwelcome *Pock-holes*.

Nay, are not either thorns or needles, (are they not) able by their *prickings*, to put our Eyes out? Are they not also able, by their *scratchings*, to banish from our Faces, our *skin-deep* beauty.

Once more. Will not *Age* discover it self by its many *Bristles*?

Nunc & qui color est puniceæ flore prior rosæ,
Mutatus; Ligurinum *in faciem verterit hispidam.*

Hor. Carmin. lib. 4. Ode 10. ad *Ligurinum.*

And *Old Age* by its many *Wrinkles*?

Ista decens facies longis *vitiabitur* annis;
Rugaque in antiquâ fronte *senilis* erit.
Cumque aliquis dicit, *Fuit hæc formosa*, dolebis,
Et speculum *mendax* esse querere tuum.

Ovid. ad *Perillam.* Trist. lib. 3. Eleg. 7. ver. 35, 36, 39, 40.

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Rugaque in antiquâ fronte *senilis* erit.
Cumque aliquis dicit, *Fuit hæc formosa*, dolebis,
Et speculum *mendax* esse querere tuum.

Ovid. ad *Perillam.* Trist. lib. 3. Eleg. 7. ver. 35, 36, 39, 40.

How

How *many*, how *great*, how *deep* alſo are thoſe *furrows*, which this *plough* doth make in the faireſt face!

Once more yet; (and but once more) Be it ſuppoſed, that the ſlender *Pinnace* of our beauty ſhould be able to triumph (as it will hardly be) againſt the ſturdy *ſtorms*, the boiſterous *billows*, and the tempeſtuous *waves*, of *INFIRMITY*, *CASUALITY*, and *ANTIQUITY*: Yet, will it not, at laſt, become a *Prize* unto *Mortality*? Hence it is uſually (and not improperly) called by us (as it was of old by the *Lyrick* Poet) *Pallida mors*, PALE DEATH; from *paleneſs*, which is the certain Effect of it. Hence alſo, *Death* is ſaid to *ride upon a pale Horſe*.

Pallida mors æquo pulſat pede pauperum tabernas, Regumq; turres ——— Horat. Carm. lib. 1. Ode 4. ad *L. SEXTIUM*. ver. 13, 14. Rev. 6. 8.

How *vain* (then) and how * *vaniſhing* a thing is *Creature-beauty*!

Admire therefore, O my Soul: Admire exceedingly, the *Eternal* beauty of thy bleſſed Saviour! whoſe beauty is a *divine Flame*, which cannot poſſibly be extinguiſhed! His *Face* (ſweet Face) ſhall never wrinkle. *Paleneſs* ſhall never be *enthron'd* upon his

Prov. 31. 30. * *Forma bonum fragile eſt.* Ovid.

his blessed *Cheeks*. This *Orient Diamond* shall never cease to *sparkle*; nor shall this *Sun of Righteousness* be ever weary of darting forth its refulgent beams, untill the termination and expiration of endless *ETERNITY*. O Eternity!

Thus, as you see, I have done, at length, with the *Explication*: Come we now therefore, (without digression, or farther delay) to

The APPLICATION.

This Doctrine is of Double Use. Sect. 27. *The sum of the Application; with The first Information.*

1. 'Tis useful as a *SUN*.
2. 'Tis useful as a *FOUNTAIN*.

As a *Sun*, it will send forth several lightsome *beams*, for our *Information*.

As a *Fountain*, it will send forth several wholesome *streams*, for our *Acceptation*. Make we present and profitable use of it, both these wayes.

The *first* is this;

'Tis useful as a *SUN*. *Use* 1.

The lightsome *beams* proceeding naturally *from this Sun*, for our *Information*, are many.

The first Information. The wonderful condescention and affection of *Christ*.

The *first beam* of this Sun, is this; If *Jesus Christ* be very beautiful; *His Condescention and Affection is very wonderful.* O the *depth* of his *Condescention!* O the *height* of his *Affection!*

1. His condescention.

1. *O the depth of His Condescention!* What Humility! what Condescention is this! That he, who is so transcendently *lovely*, should fall in love with us, who are, by sin, so abominably *loathsome!* That *brightness* it self should be enamoured with *blackness!*

This is, as if some potent *Prince*, or mighty *Monarch*, of this lower world, should fall in love (not with some incomparable **Goddess*, but) with some *deformed Damosel*; and accordingly, should daily *court* her (yea, earnestly *beseech* her) by his *Embassadors*, for the *admittance of his person*, and for the *acceptance of his affection.*

*Such Female Deities the Poets of old, idly (yet frequently) feigned.

Alas! alas! what were we? and what was our condition, *when* he did set his love upon us; that he should *then* set his love upon us? Was our condition *lovely?* nay, was it not on the contrary, very *loathsome?*

Shall

Shall I present you with a *Chrystal Looking-glass?* a Glass that will not flatter you? that so you may both *see* and *sigh*; that so you may *behold*, and *blush*. A Scripture Looking-glass for mans face.

Thy birth and thy nativity (saith the Lord, long since by his Prophet) *is of the Land of* Canaan; *thy father was an* Amorite, *and thy mother an* Hittite. Ezek. 16.3.

As for thy nativity in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swadled at all.

None eye pitied thee, to do any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

And when I passed by thee, and saw thee POLLUTED (or, *trodden under foot*) IN THINE OWN BLOOD, *I said unto thee* [when thou wast] *in thy blood, Live*: *yea, I said unto thee* [when thou wast] *in thy blood, Live.*

When I passed by thee, and looked upon thee, behold, THY TIME *was* THE TIME OF LOVE, (*that is,*

It was the time for me to *Marry* thee) *and I ſpread my skirt over thee*, (that is, I took thee to be my wife. It ſeems (ſay Expoſitors) to be an ancient *Ceremony*; wherein the husband, in ſign of the right and property which he obtained in his wife, and for a pledge of his duty of protection and love, did, when he married her, * cover her with the skirt of his garment) *and covered thy nakedneſs: yea, I ſware unto thee, and entred into a Covenant with thee, ſaith the Lord God, and thou becameſt mine.*

Engliſh Annotat. in loc.

* See Ruth 3. 9. and Deut. 27. 20.

Behold we here, *One deep calling unto another*: the depth of *our Miſery*, calling aloud to the depth of *his Mercy*. Behold we alſo, One deep *anſwerable* (and *anſwering*) unto another: the depth of *his Condeſcention*, eccho'ing back unto the depth of *our Condition*.

There was (without doubt) a far greater diſtance between *US* and *HIM*, than there was between, *the Thiſtle of Lebanon's* SON, *and the Cedar of Lebanon's* DAUGHTER. Yet, notwithſtanding, *that* Thiſtle of

2 Kings 14. 9.

Lebanon

Lebanon stept up to the Cedar, in a haughty ambition (*Give thy Daughter* (said he) *to my Son to wife*;) when as on the contrary, *this* Cedar of *Lebanon stoopt down* to the Thistle in an humble condescention.

It was accounted (and it was) a great condescention in King *Alphonsus*, that (as the story is) when he saw a poor man, pulling of his Beast out of a Ditch, he put forth his *hand* for his assistance. Was it a condescention in *that* King, that (notwithstanding of his Majesty) he would assist him? and is it not, think you, a far greater condescention in our Saviour (*that King of kings*) that (notwithstanding of his transcendent brightness) he should accept of us. A story of king *Alphonsus*. 1 Tim. 6. 16.

What cause then have we to admire the *depth of his Condescention?* in whom there was (as you have heard) an admirable *conjunction* of *Loveliness and Lowliness*.

2. *O the height of his Affection!* His *Compassion* was the cause (the onely cause) of his *Condescention*. *He loves us, because he loves us.* This his affection 2. His affection. Deut. 7. 7, 8.

affection is very far above all expression; I shall therefore, at present, recommend it unto you, as the divine Subject of your highest admiration. This is the *first* beam.

Sect. 28. *The second Information. Christ-contemning is great impiety.*

The *second* beam of this Sun, is this;

If *Jesus Christ* be the chiefest beauty, *Christ-contemning, and Christ-undervaluing, is the chiefest folly; yea, the greatest Impiety.*

What do you mean? (O ye purblinde sinners) what do you mean (if I may be so bold) to *contemn*, and to *undervalue so bright a beauty?*

Jer. 9. 1. *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night* —

Is not *he* that was once *condemned* for us, (is he not) daily *contemned* by us?

Isa. 53. 3. *Is he not despised and rejected of men?* as was formerly prophecied, concerning him.

Rom. 9. 33. Is he not, to many, *a stumbling stone, and a rock of offence?*

Luke 19. 14. Do they not say in their hearts, *We will not have this man* (though God-

God-Man) *to reign over us?*

Was it not thus of old? Are there not many instances thereof upon divine Record?

Did not the *Nazarites* (with rudeness and violence) *thrust him out of the City?* Luke 4.29.

Did not the *Gadarens pray him, to depart out of their coasts?* Were not their *filthy Swine* of more value, in their account, than their *sweet Saviour?* Mark 5.17.

Did not *Judas*, for thirty silver-pieces (a *goodly* price indeed) did he not, I say, make sale of *him*, whose real and royal worth, ten thousand worlds could not possibly countervalue? Zach. 11. 13.

How exceedingly was he undervalued by the Jews? *He came unto his own, and his OWN received him not.* Joh. 1. 11.

Did they not prize *Barabbas* before *Jesus? Not THIS MAN* (said they) *but Barabbas.* Did they not prize *HIM* who *took away the lives of others*, before *HIM* who *laid down his life for others?* —— *Ye denied* (saith S. *Peter*) *the holy One, and the Just, and desired* Joh. 18. 40. Acts 3. 14.

a Murtherer to be granted unto you.

How slightly, and how scornfully did they speak of him! (οὐκ οὗτός ἐστιν ὁ τέκτων) *Is not this* (say they) *the Carpenter?* Though *such* a Carpenter, as contrived and erected the curious Fabrick, and the stately Structure of the *Universe*.

Sect. 29. *The Reason why men do undervalue Jesus Christ. They know him not.*

I shall, briefly, tell you the Reason, without asking, why it is, that *Jesus Christ* (being so exceeding beautiful) is (notwithstanding) so exceedingly undervalued.

The world is very *blinde*; and, consequently, *very ignorant* (wholly *ignorant*) *of his real worth*. Blinde persons are *unable*, and *unfit* to judge of Colours. *Father, forgive them,* (said our Saviour, on the behalf of his *Persecutors*) (οὐ γὰρ οἴδασι τί ποιοῦσι) *for they know not what they do — Had they known it* (saith S. *Paul*) *they would not have crucified the Lord of Glory.* *Ignoti nulla cupido.* No man, at any time, desireth or esteemeth that thing, the worth whereof is not really known unto him, or, at least, not imagined by him.

Luke 23. 34.

1 Cor. 2. 8.

They

They that know *thy name* (saith the Psalmist) *will put their trust in thee.* Psal. 9. 10.

'Tis storied of *Nicostratus*, the *Athenian* Painter; that, standing (upon a certain time) with admiration (being himself a skilful *Artisan*) whilst he beheld (with seriousness and stedfastness) a * rare and curious piece of Workmanship; A certain person (espying him, and wondring exceedingly at him) inquired of him the Reason of *his* wondring; To whom he thus answered: *Friend, If thou hadst* mine eyes, *thou never wouldst have asked me this Question, but wouldst rather have admired it, as I now do.* * Plin. A story of *Nicostratus*. * The picture of *Helena* drawn by *Zeuxis*. * See *Clarks* Looking-glass Chap. 77. Numb. 9.

'Tis credibly reported of a certain person, that, being stricken, upon a time, with blindness, he would not be perswaded that he was so, but rather that the *House*, and the *Air* was dark. (*Ad quod ridendum ne unus sufficit Democritus.*) A story of a certain man stricken blind.

Carnal men, in like manner (being *pur-blind*, yea, *quite* blind) cannot possibly discern, the ravishing beauty, and the transcendent brightness of *Jesus Christ*; and therefore they affirm (or, at least, imagine) that The Application of it.

there

there is not any beauty at all in him.

An observation of the Dunghill Cock.

The *Dunghill Cock* hath a higher estimation of a *Barley Corn*, which he findeth, at any time, upon a Dunghill, than he would have of an inestimable *Jewel*, should he finde it there. What's the Reason? Is it, because that there is more *worth*, or *weight* in a *Barley Corn*, than there is in a Jewel? Is it not rather, because the worth of the Jewel is altogether unknown unto him.

Let us therefore, in humility, beg of him, that our eyes may be *anointed with* eye-salve, *that we may see*.

Rev. 3. 18.

Let us also pray unto him, with blinde *Bartimeus*, *LORD, THAT WE MIGHT RECEIVE OUR SIGHT*.

Mar. 10. 51.

Then shall we plainly perceive, and perceiving acknowledge, (yea, and admire) *The chiefest Beauty*. This is the *second* beam.

Sect. 30. *The third Information. Conformity unto Christ is our beauty.*

The *third* beam of this Sun, is this;

If *Jesus Christ* be the chiefest beauty, *Conformity unto* Christ *is* OUR *chiefest beauty*.

The beauty of a Saint does consist (*fully* and *wholly* consist) in his con-

conformity unto his Saviour.

Our blessed Saviour is not the *Antitype of beauty*, but the *Archetype of beauty*: that is, He is not *the Picture of beauty*, but, *the Pattern, and the Perfection of beauty*. Yea, therefore is he the *Patern of beauty*, becaufe the *Perfection of beauty*.

He is not the *Shadow* of beauty, but the very *Substance* of beauty. He is not the *Transcript* of beauty, but the very *authentique* and *original Copy*.

Those persons, of either Sex, are most *lovely*, which are most *holy*. — *Godliness* is nothing else but *God-likeness*. — Those onely are *liked by Christ*, who are *like to Christ*.

Those *persons* are most beautiful, which are conformable unto the *Nature* of Christ: and, those *actions* are most beautiful, which are conformable unto the *Example* of Christ. This is the *third* beam.

Sect. 31. *The fourth Information. Christs absence, our misery.*

The *fourth* beam of this Sun, is this; If *Jesus Christ* be the chiefest beauty, *The Absence of* Christ *from the Soul, is the chiefest Misery.*

The *Absence* of *Jesus*; is a thing to be

be lamented, bitterly to be lamented: to be lamented, with tears of *Brine*; yea, if poſſible, with Tears of *Blood*. *This is a Lamentation, and ſhall be for a Lamentation.*

What is the *World* without the *Sun*! What is the *Soul* without *Chriſt*! When the *Sun* appears not, the *World* is in *darkneſs*; when it ſhines not, the world is in *dulneſs*. When *Jeſus Chriſt* (*the Sun of Righteouſneſs*) *diſappears*, the Soul is in *ſadneſs*.

What are *Hells* Torments? Are they not the *Copies* of his *angry Countenance*? Are they not the *Tranſcripts* of his *Frowns*?

When the *Sun* in the *Firmament* ſhines forth in its *Meridian-Glory*, it makes onely our *heads* ake: but when the *Sun of Righteouſneſs*, doth, at any time, *withdraw his ſhining*, it makes our very *hearts* ake.

Oh the miſery (the unſpeakable miſery! the unconceiveable miſery!) of men in Hell, to all eternity! Thoſe damned wretches ſhall never ſee the ſweetneſs, nor ſhall they ever behold the incomparable brightneſs of *Jeſus Chriſt*.

As

As all the *Tears* of Hell, are not sufficient to extinguish the *flames* of Hell: so, all the *Tears* of Hell, are not sufficient to bewail the absence of *Christ* (the chiefest beauty!) from thence.

The absence of *Christ*, at any time, from the Soul, it is a Saints *Hell* on this side heaven.

The Soul of a Saint is no longer in health, than whilst it smells to the *Rose of Sharon*.

The Soul of a Saint lives constantly in Christ: nor can it ever live (much less live *ever*) comfortably without Christ.

It is an usual expression, *Anima est ubi amat, non ubi animat*: * *The Soul* is not where it *lives*, but where it *loves*. *Jesus Christ* is the Life of our Souls; He is also the Soul of our Life.—— The *happiness* of a Saint doth consist in his *smiles*; and, the *comfort* of a Saint, in the *apparition*, or *apprehension of these smiles*. Upon which account (by necessary consequence) the Soul of a Saint like the solitary *Turtle*) cannot bnt lament (exceedingly lament)

* *Amantis animus in alieno corpore vivit*, said *Cato* Senior of old. *Erasm.* Apoph. lib. 5. *De Catone* Senior. Apoph. 42.

THE

THE ABSENCE OF HER BELOVED.

Hence, that acknowledgement of
Pſal. 30. 7. *David*: *Thou didſt hide thy face* (ſaith he) *and I was troubled*. I was *Al-la-mort*.
Pſal. 143. 7. Hence alſo his Deprecation: *Hide not thy face from me* (O Lord) *leſt I be like unto them that go down into the pit.*
Job 13. 24. Hence that Expoſtulation of *Job*: *Wherefore hideſt thou thy face* (ſaith he) *and holdeſt me for thine enemy?*
Pſal. 77. 7. Hence thoſe Expreſſions of the Pſalmiſt; *Will the Lord* (ſaith he) *caſt off for ever? and will he be favourable no more?*
8. *Is his mercy clean gone for ever? doth his promiſe fail for evermore?*
9. *Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies?*

Applicable alſo to this purpoſe, is
Mat. 9. 15. that of our Saviour; *Can the children of the Bride-chamber mourn, as long as the Bridegroom is with them? but the dayes will come, when the Bridegroom ſhall be taken from them, and then ſhall they faſt.*

Applicable alſo, is that excellent and

and pious Meditation of S. *Bernard*, upon that ſaying of our Saviour unto his Diſciples; *A little while, and ye ſhall not ſee me: and again a little while, and ye ſhall ſee me.* *O modicum* (ſaith he) *& modicum. O modicum longum. Pie Domine, modicum dicis quod non videbimus te? O little, and little! Oh long little! Holy Lord! doſt thou call that a little while, wherein we ſhall not ſee thee.*—— Every *Hour* (yea, every *Minute*) wherein our Souls ſee not Chriſt (*the chiefeſt Beauty*) may well be accounted, by us (not a *Day* onely, nor a *Week*, nor a *Moneth*, nor a *Year*, nor an *Age*; but) even an *ETERNITY*. This is the *fourth* beam.

S. *Bernards* Meditation upon Joh. 16. 16.

Bern. ſuper Cant. Serm. 74.

The *laſt* beam of this Sun, is this; If *Jeſus Chriſt* be the chiefeſt beauty, *The eternal enjoyment of* Chriſt *in Heaven is the chiefeſt Felicity.*

Sect. 32. *The laſt Information. The eternal enjoyment of Chriſt the chiefeſt Felicity.*

O the happineſs of heaven! and of Saints in heaven! where he is, who is the *chiefeſt Beauty.*

Jeſus Chriſt is the beauty of the *World.* *Jeſus Chriſt* is the beauty of the Soul. He is alſo the beauty of *Heaven*: his ſhining beauty it is that makes

makes heaven to be heaven: he is the *Sun* that shines in that *Firmament*: he is the *Diamond* that sparkles there, as it were in a *Ring of Gold*. Heaven hath no need of *Tapers* and *Torches* (those Artificial lights) to *burn* in it. Nor hath it any need *either of the Sun, or of the Moon* (those Natural lights) *to shine in it*: *for the glory of the Lord doth lighten it, and the Lamb is the light thereof.*

Rev. 21. 23.

So exceeding great (upon this very account) is the happiness of heaven, and of Saints in heaven, that glorified Saints (were they capable of sorrow) would be exceedingly (yea especially) grieved at two things; Namely, 1. *That they did not prize* Christ *better on earth*: and, 2. *That they were not with* Christ *sooner in heaven.*

What makes Heaven.

Where the King is, there the Court is. Where Christ is, there heaven is.

Heaven it self would not be heaven, were it not the place (yea, the Palace) of *his* constant Residence, who is the *chiefest Beauty.*

Heaven it self, without Christ, would

would be, even at the best, but

A *Garden* without *Flowers.*
A *Cabinet* without *Jewels.*
A *Paradise* without a *Tree of Life.*
A *Honey-comb* without *Honey.*
A *Firmament* without a *Sun.*
A *Presence-chamber* of a mighty Monarch hung with *Mourning.*

A Saint's desire to be in heaven, is not for *Heavens* sake, but for *Christ's* sake. *Whom have I in heaven* (saith the Psalmist) *but* THEE. — *Having a desire* (saith the Apostle) *to depart,* (ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι) *AND TO BE WITH CHRIST.* Psal. 73. 25. Phil. 1. 23.

Should a Saint be in heaven, without the Vision of his Saviour, (which is a thing altogether impossible) he would (even then) say, as *Absolom* once said (by the mouth of *Joab*) to King *David*, his father, after that he had dwelt in *Jerusalem*, two full years, and had not seen his fathers face, in all that time: *Wherefore* (saith he) *am I come from* Geshur? *it had been good for me to have been there still: now therefore, let me see the Kings face.* — He would be (I believe) as weary of 2 Sam. 14. 28. Vers. 32.

heaven, as a Malefactor is of a ſtinking Dungeon. And, he would ſay (lamenting his *confinement*) as the Pſalmiſt once ſaid, in another caſe,

Pſal. 120. 5. *Woe is me, that I ſojourn in* Meſech, *that I dwell in the tents of* Kedar.

The ſacred Scriptures are the *Inſpired Word* of God. *Jeſus Chriſt*, he is the *Eſſential Word* of God. *In the beginning* (ſaith S. *John*) *was the* Word, *and the* Word *was with God, and the* Word *was God.* It was a very high expreſſion of *Luther*, concerning the *former* Word, (namely, the *inſpired* Word) when he ſaid, *Ego quidem ſine Verbo ne in* Paradiſo *optarem vivere*; *at* cum *Verbo in* Inferno *vivere facile eſt. I would not deſire to live* (if I might) *in* PARADISE *it ſelf*, WITHOUT THE WORD: *But*, WITH THE WORD, *it is an eaſie matter to live* even *in* HELL. The *height* of this Expreſſion proceeded, undoubtedly, from the *heat* of his Affection. For, in the *Celeſtial* Paradiſe (if it be that which he means) there ſhall not be any *uſe*, or any *need*, either of the *Lights of the world*, or of the *Light of the*

Joh. 1. 1.

A high expreſſion of *Luther*. Mr. *Leigh* his Saints Encouragement in evil Times.

the Word. A Saint could not live even in *HEAVEN* it self, *WITHOUT* the *latter* VVord, (namely, *Jesus Christ*, the *Essential* Word) But, *WITH* this Word, he could live contentedly (yea, live eternally) even in *HELL.*

S. *Augustin* once wished, that he might have seen three things; namely, Romam *in flore*, Paulum *in ore*, & Christum *in corpore*: That is, Rome *shining in its Glory*; Paul *preaching in the Pulpit*; *and*, Christ *living upon the Earth.* S. *Augustin's* wish.

In stead of the *first*, Rome *shining in its Glory*: We should exceedingly desire to see it (and exceedingly delight to see it) *lying wretchedly and irrecoverably in its Ruines.*

In stead of the *second*, S. *Paul preaching powerfully in the Pulpit*: We should exceedingly rejoyce (and accordingly be thankful) that we may daily *reade him, writing savingly and savourily, in his Epistles.*

And, in stead of the *last*, *The Lord* Jesus Christ *living personally, on the lowest Earth*: *We should be ambitious to see him* (which will be our happiness)

living and reigning (both triumphantly and eternally) *in the highest Heaven.*

In this blessed place, we shall *clearly see him*, and *eternally enjoy him.*

1 Cor. 13. 12. NOW (saith the *Apostle*) *we see through a glass darkly, but* THEN *face to face.*

The *Vision* of God in Heaven, is

Mat. 5. 8. one of the *Beatitudes*. *Blessed* (saith our Saviour) *are the pure in heart*: (ὅτι αὐτοὶ τὸν θεὸν ὄψονται) FOR THEY SHALL SEE GOD. Hence it is usually called, among Divines, *The Beatificial Vision.* ——

Here we may daily read a *Divinity-Lecture* in the *Book of the Lamb*; *There* we shall ever read a Divinity-Lecture, in the *Look* of the *Lamb.*

Exod. 33. 20. *HERE, We cannot see Gods face and live*: *THERE,* our life doth consist in the seeing of his face.

Rev. 14. 4. 1 Thes. 4. 17. Psal. 16. 11. *THERE we shall follow the Lamb wheresoever he goeth. THERE* (as the Apostle speaks) *we shall be for ever, with the Lord. In whose presence* (as *David* affirms, in a * golden Psalm) *is fulness of joy*, and, *at whose right hand there are pleasures for evermore.*

* *Michtam* of *David.* Psal. 16. Title.

THEN

THEN shall we say (as S. *Peter* said once, in another case) (Καλὸν ἐστιν ἡμᾶς ὧδε εἶναι) *It is good for us to be here.* Nay, it is *Best* for us to be here. Mat. 17. 4.

THEN shall we say, in the words of the *Psalmist*, *The lines are fallen unto us in pleasant places: yea, we have a goodly heritage.* Psal. 16. 6.

THEN shall we also say, concerning God's *Celestial* and Eternal Mansions; as *he* once said concerning God's *Terrestial* Tabernacles: *How amiable are thy tabernacles, O Lord of Hosts!* Psal. 84. 1.

A day in thy Courts is better than a thousand. I had rather be a Door-keeper (which (as we know) is *first in*, and *last out*) *in the house of my God, than to dwell in the tents of wickedness.* Vers. 10.

Thus much concerning the *first* Use; Namely, Its usefulness *as a Sun.* Proceed we now to the *second.*

The *second* is this;

'Tis useful as a FOUNTAIN.

The wholsom *Streams* flowing freely from this *Fountain*, are two; whereof,

The *Firſt* is a Stream of *Comfort*.
The *Second* is a Stream of *Counſel*.
I ſhall onely give you a *Taſte* of the *firſt*, and a *full draught* of the *ſecond*.

Sect. 33. *The Saints Conſolation from the Obſervation. Againſt fear of Rejection.*

The *Firſt* Stream of this fountain, is a Stream of

COMFORT.

This Doctrine is, undoubtedly, a divine *Cordial*, at all times, to all Saints, againſt all *Dejection*, ariſing from the fear of Gods *Rejection*. This *Rejection* is frequently feared *by them*, upon the account of the many *Infirmities*, and ſinful *Deformities* which are *in them*. What? will the Sun of righteouſneſs (ſaith a doubting and drooping Saint) will he think you, ever delight to ſhine upon ſuch a *ſtincking Dung-hill*, as I am? will he ever ſmile upon ſuch a *Deformed Monſter*? will he ever gild over ſuch a *black Devil*, with the bright beams of his Countenance? Aſſuredly he will not. Should he not rather ſay after this manner: Is not *Jeſus Chriſt* (O my Soul!) the *chiefeſt Beauty*?

Hath

Hath not *He* beauty enough in him, though *thou* hast not? Hath not he beauty enough in him, both for *himself*, and for *thee too*? Is not *his perfect* beauty (is it not) sufficient to supply *thy want* of beauty? and to hide thy many blemishes from the eye of Heaven? *Why* then *art thou cast down, O my soul! and why art thou disquieted within me?* Psal. 43. 5.

And indeed, *Jesus Christ* and his *Spouse*, being but *ONE*; *HE* being so exceeding beautiful, *SHE* cannot but be so too. *Uxor fulget radiis Mariti*, is, as they say, a *Maxime* in the *Law*. *The Wife shines forth, with the her Husbands beams.* The Soul of a Saint doth, at all times, shine, very brightly and very gloriously, in the Eyes of God, *with the beams of* Christ. —He is able to make us *renowned for our beauty*, and to make it *Perfect*, *through the Comliness which he puts upon us.* Ezek. 16. 14.

Sarah (as we may read) being *VERY FAIR* (especially in the account of the *Egyptians*) *Abraham* (her Lord) *was well intreated by Pharaoh*, Gen. 12. 14. 16.

raoh, FOR HER SAKE: *and he had sheep and oxen, and he-asses, and Men-servants, and Maid-servants, and she-asses, and Camels.* Our Heavenly Husband (as you have seen) *is very fair (fairer then the Children of men)* and shall not his Spouse be exceedingly esteemed, and well intreated, by God his father, for his sake?

Psal. 45. 2.

Hence it is, that we are said to be *accepted IN THE BELOVED.* This was, long since, proclaimed, by a voyce from Heaven, saying, *This is my beloved son IN WHOM I am well pleased.* It is not said *WITH WHOM I am well-pleased* (for this is emphatically expressed in the proceeding words (οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς) *This is that my son, that my beloved*) but (ἐν ᾧ εὐδόκησα) *IN WHOM I am well-pleased.* To wit, *With* all those *for whom* he was incarnate.—— Had not God been first of all well-pleased *WITH Christ*, he had never been well-pleased with us *IN Christ.*—And, unless we have an interest in the *Beauty* (that is, the *Righteousness* of the *Son*, we shall never have an interest

Eph. 1. 6.

Mat. 3. 17.

A Glose upon it.

in

in the *Affection* of the *Father.*

It was the care of S. *Paul* (and it ſhould be ours) *that he might be found in* Chriſt, *not having his own righteouſneſs which is of the Law, but that which is through the faith of* Chriſt: *the righteouſneſs which is of God by faith.* This is the *firſt* Stream. Phil. 3. 9.

The *ſecond* Stream of this Fountain is a Stream of

COUNSEL.

Sect. 34. *The ſum of the Counſels, with the firſt Dehortation from the Obſervation Be not aſhamed of Chriſt.*

The wholſom *Counſels* ſtreaming forth from this Doctrine (as from a Fountain) are of two ſorts.

Some of them are *Dehortations.*

The reſt of them are *Exhortations.*

All of them are *pertinent*; flowing as freely, and as naturally from the Doctrine, as ſtreams do flow from a Fountain.

I begin with

The DEHORTATIONS.

Is Jeſus Chriſt *the chiefeſt Beauty?* Then

1. *Be not aſhamed of him.*
2. *Be not a ſhame unto him.*

The

The first Dehortation from the Observation:
Be not ashamed of Christ.
God himself is not ashamed of Jesus Christ.

The *first* Dehortation is this,
BE NOT ASHAMED OF HIM.
God himself is not ashamed to own him for his *Son*.

Psal. 2. 7. —*Thou art* (saith he) *MY SON, this day have I begotten thee.*

Twice at least he proclaimed him to be his Son, by an *audible voyce*.

Mar. 1. 11. Once at his *Baptism*; *And there came a voyce from Heaven, saying, Thou art my beloved son, in whom I am well-pleased.* Another time at his *Transfiguration*;

Mar. 9. 7. *There was a cloud that over-shadowed them: and a voice came out of the cloud, saying, THIS IS MY BELOVED SON: hear him.*

If God himself be not ashamed to own him for his *Son*, why should we be ashamed to own him for our *Saviour*.

The Beauty of *Christ* is the Saints *Triumph*, even before he be *Triumphant*.

Est. 1. 10. We read of *Ahasuerus*, that, upon a time, when he was (as we say) in a Merry Mood (*when his heart was merry with wine*) he commanded his seven Chamberlains, which served in his

his presence, *To bring* Vasthi *the Queen before the King, with the crown-royal,* TO SHEW THE PEOPLE, AND THE PRINCES HER BEAUTY: FOR SHE WAS FAIR TO LOOK ON. The Spouses of *Jesus Christ*, they have more reason, by far, to triumph and glory NOW in the beauty of their *Lord*, than he had THEN to glory in the beauty of his *Lady*. Est. 1. 10, 11.

The beauty of *Jesus* is the Divel's *Envy*; it is also the Sinner's *Scorn*; but, it should be the Saints *Glory*.

We must not be ashamed to *Confess him fully*; nor yet (which is more) to *Profess him publickly*. We must not be ashamed. To *confess* him.

Not to CONFESSE *him. For* (as the *Apostle* speaks) *with the Heart man believeth unto righteousness, and with the Mouth Confession is made unto Salvation.* Rom. 10. 10.

Not to PROFESSE *him. I will speak* (saith the *Psalmist*) *of thy Testimonies, before Kings, and will not be ashamed; I am not ashamed* (saith the *Apostle*) *of the Gospel of* Christ. To *professe* him. Psal. 119. 46. Rom. 1. 16.

Christ and Religion should be *Admirable*

mirable in our *Hearts*; *Amiable* in our *Eyes*; *Audible* in our *Lips*; and *Visible* in our *Lives*.

We must not be ashamed (he being so exceeding beautiful) (we must not, I say, be ashamed) *to own him for our Husband*. Nor must we be ashamed (being his Spouses) either to be *called*, or to *call our selves*, by his Name.

The *wife* called by her husband's name.

The *Wife* (we know) is commonly (yea, and *commendably*) called after her Husband's name.

* Mat. 19. 6.

And indeed, a Man and Wife being but * *one Flesh*, why should they not be called by *one Name*?

Adam and *Eve* (as we may observe) were both of them called *ADAM*. *Adam* himself, *HE called his wives name* * *EVE* (which signifies *living*) *because she was the mother of all the living*. But, God *HE called THEIR name* * *ADAM*, *in the day that they were created*.

* חוה
Gen. 3. 20.
Gen. 5. 2.
* אדם *rubuit* *ab* אדמה Earth.

The *Roman* women of old, took unto themselves (or were called by) the Names of their Husbands. *Tullia* was so called from her husband *Tullius*. *Caia*, from her husband *Caius*.

An observation of the *Roman* women.

Thence

Thence it became a *Proverb*, amongst the *Romans*; *When thou art called* CAIUS, *I shall be called* CAIA.

Thus also did the *Jewish* women. This is implyed in that expression of the *Prophet*; *In that day, seven women shall take hold of One man, saying, we will eat our own Bread, and wear our own Apparel: onely LET US BE CALLED BY THY NAME*; (or, as it is in the *Hebrew*, *Let thy Name be called upon us*) *to take away our reproach.* And observation of the *Jewish* women. Isa. 4. 1.

Thus (as the Learned observe) *Mary* of *Cleophas* was so called, because she was the wife of *Cleophas.* Joh. 19. 25. A Gloss upon it.

Thus also (as divers of the Learned are of opinion) the *Spouse* is called *SHULAMITE* (*Return, return O Shulamite*) not, in respect of her own *Peaceableness* (which is the signification of her name) but, in respect of her Husband *Solomon*'s Name. Cant. 6. 13. Expounded.

* שְׁלֻמִית peaceable from שָׁלַם he was perfect, or made peace.

Let us not then be ashamed, at any time, to be called *CHRISTIANS*. Thus the *Disciples* were called at *Antioch*. Let us rather, at all times, be ashamed, to dishonour the Name of *CHRISTIAN*, by any actions that Act. 11. 26.

are

are *Un-christian*, or *Anti-christian*.

The name of *Christ* a worthy name.

The *Name of Christ*, it is a *Worthy Name*, and consequently, not to be by us ashamed of. *Do they not* (saith the *Apostle*) *blaspheme* (τὸ καλὸν ὄνομα) *THAT WORTHY NAME by which you are called.* The Original word καλὸν, rendred in our Translation, *WORTHY*, is (as Criticks observe) very full, and very significative. Dicitur & de *Bonis*, & de *Pulchris*, say they. It is spoken in reference to things which are both GOOD and FAIR. Translators do usually express, that signification of any word, which is most *comprehensive*. *Every good tree* (saith our *Saviour*) *bringeth forth GOOD fruit.* Καρπὸς καλὸς ποιεῖ. It signifies fruit that is both *Good* and *Fair*. But 'tis rendred *Good*, in our Translation, because it is most comprehensive. For, what is the *Outward Beauty* of any fruit; if it be either *Un-pleasing to the Palate*, or *Un-wholsom for the Stomach*.

Jam. 2. 7.

Mat. 7. 17.

Let us then delight, yea triumph (exceedingly triumph) in being called by the Name of *JESUS*.—Sweet name! *At-*

Atq; piis cunctis venerandum nomen
Iësus.

S. *Augustin* tells us (in his Confessions) that he before his conversion, did much delight in reading *Ciceroe's Hortensius*: but that which did afterwards take him off, was this, *That the name of* CHRIST *was not therein. To call upon the name of* Christ (if it be in Sincerity) it is a certain Sign of *real Grace*: And, *To be called by the name of* Christ (if it be not *ironically*) is an undoubted Signal of *royal Glory*. S. *August.* Confess. lib. 3. c. 4.

We must not be ashamed to say, with the *Spouse, My beloved is mine and I am his*. And again; in the words following my Text, *THIS is my beloved, and THIS is my Friend, O Daughters of Jerusalem.* Cant. 2. 16. Cant. 5. 16.

All the Servants of *Jesus Christ*, are *Sealed IN THEIR FORE-HEADS*. Now (as we know) Spots in the *Fore-Head* (and, *many persons have* too-many *there*) are visible enough. Hence, (as we may read) God commanded the man, with the Writers Ink-horn by his side (which the *Pro-* Rev. 7. 3.

phet

phet Ezekiel saw in his Vision) that he
Ezek. 9. 4. should *go thorough the midst of the City, thorough the midst of* Jerusalem, *and set a mark* UPON THE FORE-HEADS *of the men that sigh, and that cry for all the abominations that be done in the midst thereof.* Why upon their *Foreheads?* that so they might be the better *discerned*, and accordingly *passed by.*

We must not say, so much as *once*, as S. *Peter* said *twice*, yea *thrice* (twice in the same words, thrice to the same
Mat. 26. 72, 74. purpose) (ὅτι οὐκ οἶδα τὸν ἄνθρωπον) *I* KNOW NOT THE MAN.

Jesus Christ is not at all ashamed of his Saints. (οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν) *He is not* (saith the *Apostle*) *ashamed*
Heb. 2. 11. *to call them Brethren.* Why then should they be ashamed of him?

Consider we therefore seriously, what our blessed *Saviour* himself hath said;

Mat. 10. 32. *Whosoever shall confess me before men, him will I confess before my father which is in Heaven.*

33. *But, whosoever shall deny me before men, him will I also deny before my father which is in Heaven.*

And

And again, *Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.* This is the *first* Dehortation: *Be not ashamed of him.* Mar. 8. 38.

The *second* Dehortation is this:

BE NOT A SHAME UNTO HIM.

Sect. 35. *The second Dehortation from the Observation. Be not a shame to Christ.*

By every sin (be it never so small) which is, at any time, committed in the sight of the world, by us who are Professors, we do really throw filth in his face. In *his* face who is *the chiefest beauty.*

Nay, the more we do profess *Jesus Christ* with our *flattering lips*, the more we do blaspheme him with our *sinful lives.*

A mans *Profession* is the aggravation of his *Profaneness.* — *Dirtiness* is not so unseemly a thing in a *Stable*, as it is in a *Dining-Room.* Nor in a *Kitchin*, as it is in a *Closet.* — *Coals* are not so unseemly to be laid up in a *Cellar*, as they are to be laid up in a *Cabinet.*

A Chriſtian cannot poſſibly (at any time) ſin *with a heathen*, but he muſt *out-ſin* a heathen.

2 Tim. 2. 19. *Let every one* (ſaith S. *Paul*) *that nameth the name of* Chriſt, *depart from iniquity.* As if he ſhould have ſaid, Let him *eſpecially*, let him *above all others*, depart from iniquity.

Rom. 2. 23. *Thou* (ſaith the Apoſtle) *that makeſt thy boaſt of the Law, through breaking the Law, diſhoureſt thou God?*

24. *For the name of God is blaſphemed among the Gentiles through you.*

We ſhould, upon the one hand, be well contented, *to be reproached for the name of Chriſt.* For, (ſaith our Saviour) Luke 6. 22. *Bleſſed are ye when men ſhall reproach you, and caſt out your Name as evil*, for the Son of mans ſake. And, 1 Pet. 4. 14. *If you be reproached* for the Name of Chriſt, *happy are ye*, (ſaith S. *Peter*) *for the ſpirit of Glory, and of God reſteth upon you.*

We ſhould alſo, on the other hand, be very careful (*as* careful; yea, *more* careful) *not to be a reproach unto* (or *to bring a reproach upon*) the Name of Chriſt.

Joſus

Jesus Christ, he is every day (and every whit) as much disgraced, *by a Professors wicked life*; as ever he was disgraced *by his own wretched death*.

Professors (of all others) should be very *fearful*, (and consequently very *careful*) lest they (by their sins) *crucifie to themselves* (as the Apostles expression is) *the Son of God* AFRESH, *and put him* (again) TO AN OPEN SHAME. Heb. 6. 6.

Let us therefore endevour (as much as in us lies) by the holiness of our lives, to *blaze* abroad his beauty; and to *display* his brightness.

The lives of Saints, should be practical *Comments* upon the Loveliness and the Holiness of *Christ*.

The Holiness of a Saint, *in respect of Imputation*, is his *own* Honour, in the estimation of *God*; But, The Holiness of a Saint, *in respect of his conversation*, is his *Saviours's* honour, in the estimation of *Men*.—Our *Saviour* himself saith, of those whom his Father had given him out of the World, that * *He was glorified IN THEM*.

* Καὶ δεδόξασμαι ἐν αὐτοῖς. Joh. 17. 10.

An obſervation of S. *Chryſoſtome.*

Good works (as an Ancient hath well obſerved) are un-anſwerable *Syllogiſmes*, and invincible *Demonſtrations* for the *conviction*, and for the *converſion* of very *Pagans.*

A ſtory of *Calocerius.*

'Tis ſtoried to this purpoſe) of one *Calocerius*, that, when he had beheld, The inexpreſſible *ſufferings* of the *Primitive Chriſtians*; Their unexpected *patience* in the midſt of thoſe ſufferings, and their admirable, and incomparable *conſtancy*, in the Exerciſe of that Patience; He cried out (though he was even a Heathen) (and well he might) *VERE, MAGNUS EST DEUS CHRISTIANORUM. Verily, the Chriſtians God is a great God.*

Chriſt is the *Husband* of his Saints. (A Good Husband he is; Good, *without all queſtion*; Good, *beyond all compariſon.*) Saints are the *Spouſes* of *Jeſus Chriſt.* Hence they ſhould endevour (as much as may be) to bring honour unto him; yea, to be an honour unto him.

1 Cor. 11. 7. Prov. 12. 4. A Gloſs upon it.

The woman (ſaith the Apoſtle) *is* THE GLORY OF THE MAN. *A vertuous woman* (ſaith the Wiſe man

man) *is* A CROWN TO HER HUSBAND. Not a *Ring* of Gold for his *Finger*; not a *Chain* of Gold, for his *Neck*; But, a *Crown* of Gold, for his *HEAD*. A *crown* she is, (and a crown she should be) not, in respect of her *being in place* (as a crown is) *above her Head*; but, in respect of her *being a grace* (as a crown also is) *unto her Head.*

'Tis spoken in the commendation of the vertuous woman, that, *Her husband is known in the gates, when he sitteth among the Elders of the land.* That is, say some, *he is renowned, and esteemed for his wifes worth.* This is the husband of *such a woman*: or (say others) *he is noted* (in the places of Judicature) *for her good housewifery*, and *for the garments which she made him.* Prov. 31.23. Expounded. English Annot. in loc.

Let us therefore be *blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse Nation, among whom we shine as lights in the world.* Phil. 2.15.

Let us (as S. *Peters* expression is) *have our conversation honest among the Gentiles, that, whereas they speak against us as evil doers, they may, by our good* 1 Pet. 2.12.

works, which they shall behold, glorifie God in the day of visitation.

Rom. 12. 17. Let us (according to S. *Paul*'s precept) *provide things honest in the sight of all men.*

Mat. 5. 16. Let us also (according to our Saviour's counsel) *let our light so shine before men, that they may see our good works, and glorifie our Father which is in heaven.* These are the *Debortations.*

Come we now to

The EXHORTATIONS.

Sect. 36. *The sum of the Exhortations flowing from the Observation.*

Is *Jesus Christ* the chiefest Beauty?

Then,

1. *Eye him stedfastly.*
2. *Love him transcendently.*
3. *Look for him longingly.*
4. *Lay hold upon him believingly.*
5. *Go to him willingly.*
6. *Imitate him punctually.*

What is written of the Eagle.

1. *Eye him stedfastly,* WITH THE DARING EAGLE. Of whom it is written; That, though it have but a little Eye, yet it hath a very sharp sight. *Her eyes behold* AFAR OFF.

Job 39. 29.

She

She is able even to *Dare the Sun*; and to behold it (even when it shines) with OPEN EYES.

2. *Love him transcendently* WITH THE ENAMOURED TURTLE. Of whom it is written; That if either the *Male* or the *Female* dye, the Surviver of them (so true is their Affection) remaineth constantly Chast; and never maketh another Choice. And, that if the Male dye, then the Female liveth constantly in Sorrowfulness; and loveth exceedingly to be in Solitariness. What is written of the *Turtle*.

3. *Look for him longingly*, WITH THE LOVING WIFE. The Chast and Loving Wife, in the absence of her Husband, longeth constantly and exceedingly for his presence. Till whose *Return*, she looks upon her self, as a desolate, and a forsaken WIDOW.

4. *Lay hold upon Him believingly* WITH THE GIANTS HAND. Which (being *strong* and *steady*) is better able, at any time) as Reason tells us) both to *take fast hold* of any thing; and to *keep fast hold* of any thing,

thing, than the *Hand of a Child* is able to do.

5. *Go to him willingly*, WITH THE AFFECTIONATE CHILD. The Affectionate Child, being abroad at board, How willingly (being ſent for, at Feſtival ſeaſons) how willingly doth he go home to his Fathers houſe!

6. *Imitate him punctually*. WITH THE IMAGE IN THE LOOKING-GLASS.—There is not any Reſemblance whatſoever (be it either *ſtatue* or *picture*) of any perſon, ſo *lively*, ſo *lovely*, and ſo *punctuall*, as is the *Image* of that perſon in a *Looking-glaſs*. There you may behold, the *rolling* of the *Eyes*; the *motion* of the *Lips*; the *complexion* and the *proportion* of the *Face*. The moſt conſiderable diſagreement betwixt the face of that perſon, and the image of that face, is this; The *right* ſide of the one, is the *left* ſide of the other.

An obſervation concerning a Looking-glaſs.

Theſe Exhortations ſhall be (all of them) amplified in order.

The *firſt* Exhortation, is this:

EYE

EYE HIM STEDFASTLY.

Sect. 37. *The first Exhortation. Eye Christ stedfastly.*

We must look *upon him*, as if we would look *thorough him*. How exceedingly doth the eye of man delight, to look upon those Objects which are exceeding lovely! How pleasant is it, to behold some stately *structure* of polliſhed *Marble*! or, some sliding *stream* of liquid *Pearl*! or, some sky-threatning *Mountain* of transparent *Chrystal*! or, some high-towering *Rock* of sparkling *Diamonds*! Hence (as the Learned observe) the Greek word καλὸν, which signifieth *Beautiful*, proceeds ἀπὸ τῦ καλεῖν, which signifies to *call*. (*Quia omnium oculos pulchritudo allicit & advocat.*) Because, *Beauty doth intice, and invite all mens eyes.* Leigh Critic. Sacr.

The *bodily* eyes of all our Saviours hearers (ἦσαν ἀτενίζοντες αὐτῷ) were (of old) *FASTNED ON HIM*, (they beheld him *immotis oculis*, with unmoved eyes) *when* he was *preaching powerfully* in the *Synagogue*. The *spiritual* eyes of all his Saints should be (at present) fastned on him, *now* he is Luke 4.20.

tri-

triumphing gloriously in the *Heavens*.

Psal. 119. 37. We must indeed (as the Psalmist supplicates) *turn* AWAY *our eyes from the beholding of* (earthly) *vanity*: But, we must *turn about*, and *turn up* our eyes, *for* the beholding of this *heavenly Verity*. This *Rose of Sharon* should be exceeding delightful to the sight of a Saint.

What Naturalists report of the Eagle. Naturalists report of the *Eagles*, that they do try the Legitimation of their young, by the light of the Sun. Those Eagles whose eyes cannot look (with confidence and stedfastness) upon the shining Sun, without winking and watering) are rejected and renounced by them, as *spurious* and illegitimate.

The Application of it. Thus *Eagle-eyed* believers should (and they will) delight exceedingly, to gaze (with constancy) upon the *Sun of Righteousness*; and will account themselves exceedingly blessed in their Vision.

Eccl. 11. 7. It was the *assertion*, and the *asseveration* of wise *Solomon*, *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun*. Of which affirmation, daily Experience is the confirmation.

firmation. Hence (according to the story) a Philosopher being asked whether it were *so* or *not*, returned answer, (τυφλῶ τὸ ἐρώτημα) that it was *a blinde mans question.* A Philosophers answer.

It is recorded of one *Eudoxus*, that he was so much taken (I had almost said mistaken, and over-taken) with the *SUN*, as that he conceited, concluded, and confidently affirmed, *That he was made for no other purpose, than* TO BEHOLD IT. Yea, he professed, *that he could be contented, to be presently burnt up with its* HEAT, *so that he might but be admitted, to approach so near unto the body of it, as to behold the Beauty of it, and to learn the Nature of it.* O the sweetness (the incomparable sweetness!) of this heavenly Sun! should we not then (think you) behold his light with delight? A story of *Eudoxus*. *Ex Plutarch.* The Application of it.

There is a story of a Duke of *Bavaria*, that every morning, before he brake his fast, he caused his servants, to bring him water in a Bason, in whose bottom was *Cato Major*'s picture, stamped in gold; that so the impression of his Image might be fixed in his Mind: A story of a Duke of *Bavaria*.

so

so exceedingly was he affected with him. Let us, likewise, (with the Psalmist) *SET THE LORD ALWAYES BEFORE US*; who is the *chiefest beauty*. This is the *first* Exhortation: *Eye him stedfastly*.

The Application of it. Psal. 16. 8.

Sect. 38. *The second Exhortation. Love Christ affectionately.*

The *second* Exhortation is this:

LOVE HIM AFFECTIONATELY.

Who can possibly eye him stedfastly, and not love him affectionately? Who can chuse but love a person which is *so lovely*. Ἔρως γὰρ οὐκ ἐστὶν ἔρως εἰ μὴ πρὸς τὸ καλὸν, saith *Plato*. *Love is not love, if its object be unlovely*.

An expression of *Plato*.

Love (saith one) is *Pulchritudinis desiderium*; it is *the desire of beauty*.—*Amor, tanquam ejus finem, fruitionem respicit pulchritudinis*, saith another: that is, *the very end of loving, is the fruition of that which is lovely*.

Several expressions of several persons concerning Beauty.

Outward beauty is an attraction of inward affection. It is of an alluring nature. It is a *golden hook*, which catcheth without a Bait. Hence, * *Socrates*, of old, called it a *short tyranny*. a *Theophrastus* called it a *silent fraud*; because

* *Eras.* Apoph. lib. 7. De *Arist.* Stagerit. num. 15. a Ibid.

because it easily perswades without words. Another called it *Divino luminis imago*; that is, *the image of divine light*. * *Plato* called it a *prerogative of Nature*; because it happeth but to few. *Ovid* was so bold as to call it a *Grace of God*.

* Ibid.

'Tis feigned of beautiful *Narcissus*, that he fell in love with his own *shadow* ——— *Narcissus.*

'Tis storied of *Pigmalion*, that though he could not be allured and ensnared with all the beauties of *Cyprus*; yet, at length, he fell in love with a curious *Image* of a beautiful *Woman*, which he himself had carved in Ivory. So deeply was he enamoured with it, as that, he would very frequently embrace it in his arms, and make his humble supplication unto *Venus*, to inspire life into his Love, and then to joyn them both together, as man and wife. *The story of Pigmalion.*

'Tis also storied of *Heraclonas* a young Emperour of *Constantinople*, that being sent into banishment, with *Martina* his Mother; he had his Nose cut off, lest his beauty should move *The story of Heraclonas the Emperour.*

move the people to pity.

Men are often wounded in the Eye.

How many (alas how many!) have perished with a *wound in the Eye!* hence *Theocritus*, of old, called Beauty * *A fair* (Ivory-fair) *Damage*; it being (like Ivory) *pleasant* in its *aspect*, but (withall) *hurtful* in its *effect*.

*Eburneum detrimentum. Eras. Apophth. lib. 7. de Arist. Stagerit. num. 15.

How often hath the *Eye* of man been the *Broker*, to conclude the bargain between *sin* and the *soul*. Hence it was, that wise *Solomon* gave this *caution*, concerning the strange Woman; *Lust not after her beauty, in thine heart, neither let her take thee with her eyelids.*

Solomons caution. Pro. 6. 25.

Our great Grandmother *Eve*, she *first SAW* the forbidden fruit, *THAT IT WAS PLEASANT TO THE EYES*; and *then* she lusted; and *then* tasted. Thus, she that might have eaten of all the trees but *one*, deservedly forfeited the use of all the rest, for eating of that one.

Several Examples Eve Gen. 3. 6

The Sons of God saw the Daughters of men, THAT THEY WERE FAIR, *and they took them wives of all which they chose.*

The Sons of God. Gen. 6. 2.

Good *David*, when he was walking

David. 2 Sam. 11. 2, 3, 4.

upon

upon the Roof of his house, he SAW *a woman washing her self, and the woman* (saith the text) *WAS VERY BEAUTIFUL TO LOOK UPON.* VVhereupon, he enquired after her; sent for her; and, was naught with her. Thus, he, who was *a man after Gods own heart*, became (as it were) a man after the *Devils* own heart. 1 Sam. 13. 14.

Amnon *fell sick for his sister* Tamar, (being very beautiful) and thereupon, (being stronger than she) he forced her, and lay with her. *Amnon.* 2 Sam. 13. 1——14

Sechebem fell in love with *Dinah*, the daughter of *Leah*, (the beautiful daughter of a * tender-eyed mother) and was naught with her.—— She had not been *deflowred*, had she been *deformed*. *Sheccm.* Gen. 34. 1, 2. * Ge. 29. 17.

Most men are very apt to look upon *Beauty* as a *Good*. And (as we may observe) the same word, in the Greek tongue, doth signifie both *Fair* and *Good*. As if Beauty were *visible Goodness*; and, Goodness were *invisible Beauty*. Καλὸν *Pulchrum.* *Bonum.*

Now, *Omnia appetunt bonum* (saith the Philosopher) *aut, si malum, tamen*

sub

sub ratione boni; *All things* (saith he) *do desire, and seek after good*: or, *if* (at any time) *they do desire, and seek after that which is evil, yet, it is under the notion and apprehension* (I should say the mis-apprehension) *of good.* For, in *Seneca*'s opinion) *Nemo adeo alienus est à lege naturæ, ut malum,* qua malum, *eligat*: that is, *There is not any man so* void *of* Nature, *as to chuse* evil, *under the* notion *of evil.*

A saying of *Seneca.*

Me-thinks then, we should be really ravished, and exceedingly enamoured, with *his* transcending beauty, who is THE CHIEFEST BEAUTY; who is (as *Titus* (one of the Roman *Cesars*) was entituled) * *The love and delight of Mankinde.* Me-thinks our very Souls should be even in an *Extasie*; me-thinks they should (being * overcome with love) be (as it were) wrapt up with a *divine Fury.* Me-thinks we should say, with holy *Bernard*, *Et ipsam animam odio haberem, si non diligerit meum* Jesum: that is, *I would even hate my very soul, if it would not love my* Jesus. And, with *Nirembergius*; *O cor meum! quomodo te non evellis post tantum decorem?*

* *Amor & deliciæ humani generis.*

* *Omnia vicit amor, & nos cedamus amori.* Virg. Buc. Eclog. 10. vs. 69.

An expression of S. *Bernard.*

An expression of *Nirembergius.*

rem? that is, *O my heart, why dost thou not even pluck thy self up by the very roots after* such a *beauty?*

For the further *Amplification* of this Exhortation, I shall present you with two sorts of *precious Stones.* Namely,

1. With *Loadstones*; to draw your affection to the Chiefest Beauty: and
2. With *Touchstones*; to *try* your affection to the Chiefest Beauty.

I begin with

The LOADSTONES.

The *first* Loadstone of true affection, is this:

His Angels affection unto him.

The glorious Angels are exceedingly enamoured with Jesus Christ.

Sect. 39. *The first Loadstone of affection unto Christ. Angels do exceedingly affect him.*

And have not we as much reason as they have? He took not upon him their *Angelical* Nature; but our *Humane* Nature he took upon him. *For verily* (saith the Apostle) *he doth not take hold of* Angels, *but the seed of* Abraham *he taketh hold of.* This is (as I conceive) the true Translation of the words. The word ἐπιλαμβάνεται is very

Heb. 2. 16. A note upon it.

emphatical. It ſignifies (as the Learned obſerve) *Manum injicere*, to lay hold upon any thing *with vehemency*, and *with both hands*, when it is either *flying away from us*, or, *falling down into danger*. Thus the *Angels* of the Lord did upon *Lot*, and his; *Whilſt he*
Gen. 19. 16. *lingred* (ſaith the text) *they laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him: and they brought him forth, and ſet him without the City*. Thus, when S. *Peter* was ſinking, Jeſus *ſtretched forth his*
* ἐπιλαβόμενος αὐτοῦ. *hand, and* * *caught him*. Thus, he laid
Mat. 14. 31. hold upon fallen *Man*, to prevent his utter ruine; but not upon fallen *Angels*.

2 Pet. 2. 4. *He ſpared not the* Angels *that ſinned, but caſt* them *down to hell, and delivered* them *into chains of darkneſs, to be reſerved unto judgement*.

Now then; Seeing he hath the Affection of glorious *Angels*, he ſhould not miſs of ours.—For, he was *not* found in faſhion *as an Angel*, (for the *honour* of all Angels that *ſtood*, or the *Recovery* of any Angels that *Fell*) but,

* *he*

he was found in fashion AS A MAN; *That, whosoever believeth in him, should not perish, but have everlasting life.* This is the *First* Loadstone, *His Angels Affections unto him.*

* Καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος. Phil. 2. 7.
* Joh. 3. 16.

The *Second* Loadstone of True Affection, is this;

Sect. 40. *The second Loadstone of Affection unto Christ. God his father Affects him.*

His Father's Affection unto him.

The God of Heaven hath thought him worthy of HIS *Love.* And, should not (shall not) *we* do so; between whom and *him* there is not the least comparison?

He loved *him*, and *us* in him. He was (like * *Solomon*) a *Jedidiah*, THE BELOVED OF THE LORD. This was, long since declared (as I have already declared) by a voice from heaven.

* 2 Sam. 12. 24. 25.

Hence he is said to be (εἰς τὸν κόλπον τοῦ πατρὸς) *in the* very BOSOM *of the Father.* Hence he is called, *The Son of his love.*

Joh. 1. 18. Col. 1. 13.

He could not possibly have loved *himself*, unless he had loved *him.* This is apparent upon the account of their *Identity.* Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν, saith our Saviour; *I and my Father* ARE ONE.

Joh. 10. 30.

He could not possibly have loved *us*, unless he had loved *HIM*. Had he not been, first of all, well-pleased *with Christ*, he had never been well-pleased *with us*. He loved *him* for *his own sake*; he loved *us* for *his sake*. Nay, his love to *Jesus Christ* doth exceedingly exalt his love to us. It doth exalt it, even unto the very highest Pinacle of *humane admiration*. Of *humane*, said I? yea, of *Angelical* admiration.

He hath *so* loved his *own Son*, as that, *he hath given him all the world for his possession*. *Him* (as the Apostle
Heb. 1. 2. speaketh) *he hath appointed* HEIR OF ALL THINGS. And, *To him* he
Psal. 2. 8. hath said, *Ask of me, and I shall give thee the heathen for thine inheritance, and* THE UTTERMOST PARTS OF THE EARTH *for thy possession*. And yet, he hath so loved *us*, as that, he hath given us *this his Son* (his *onely* Son! his *beloved* Son!) *for our Redemption*.

Rom. 8. 32. *He spared not* (saith S. *Paul*) HIS OWN SON, *but delivered him up*
1 Joh. 4. 9. *for us all*. *In* THIS (saith S. *John*) *was*

was manifested the love of God towards us, BECAUSE THAT GOD SENT HIS ONLY BEGOTTEN SON INTO THE WORLD, *that we might live through him.* This was unto S. *Bernard*, matter of admiration. *O quam dilecti* (saith he sweetly) *præ quibus filius ipse, aut non dilectus, aut saltem neglectus!* That is, *O how excedingly are we beloved, before whom, his very Son was not affected, or was at least neglected.* 1 Joh. 4. 9.

An high Expression of S. Bernard.

This his love to *us*, was (notwithstanding) but the *Product* of his love to *him*.

Not to dwell upon this Particular. Was he (who was (and is) the *Chiefest Beauty*) was he *high* in the Affection of *God the Father?* and shall he be *low* in *ours?* God forbid. This is the *second* Load-stone. *His father's Affection unto him.*

Sect. 41. The third Loadstone of Affection unto Christ. He accepts our Affection.

The *third* Loadstone of True Affection, is this;

His own Estimation and Acceptation of our Affection.

He himself (who is the *Chiefest beauty*) *doth always equal* (yea, excel) *our*

our Affection with his Estimation and Acceptation.

A story of *Vespasian*. Erasm. *Apophth.* lib. 6. De *Vespasian.* Patre. Num. 8.

'Tis storied of *Vespasian* (one of the *Roman* Emperours) that he commanded, that a * liberal reward should be given unto a certain Woman, who (comming upon a certain time, unto him) professed seriously that *she was deeply in love with him.* And, when he was asked by his Steward, under what *Item* it should be written down, in his Accompts? He answered, write thus; *Item, To her that loved* Vespasian, *given so much.*

* Sestertia quadraginta.

* Vespasiano adamato.

How exceedingly also doth HE *Accept* of *their Affection!* Nay, how exceedingly doth he accept of it, even in the most *inconsiderable Demonstrations* of it!

A story of *Ataxerxes.*

'Tis storied of *Ataxerxes* (the *Persian* Monarch) that he accepted of a handful of water, taken out of the river, which poor *Syneas* (being, at that time, unprovided of a better present) presented him withal (according to the *Persian* Law) when he met him, with his Attendants, travelling upon the way. Such also is

the

the Acceptance of our blessed *Saviour*. Remarkable, to this purpose, is that saying of his, *Whosoever shall give you a cup* (not of *wine*, but) *OF WATER, to drink, in my Name, because you belong to* Christ, *verily I say unto you, he shall not lose his reward.* Mar. 9 41.

Nay, *Whosoever shall give to drink, unto one of these little ones, a cup of COLD water ONELY, in the name of a DISCIPLE, verily I say unto you, he shall IN NO WISE lose his reward.* Mat. 10 42.

Thus, to part with that, which cannot possibly be kept, is (oftentimes) the ready way to procure that, which cannot possibly be lost. For every *drop of water*, we shall receive a *Tun of Wine*, and an *Ocean* of *Hony*.

Of this his Acceptance, I shall at present produce a double Example. Whereof,

The *first* is, his Acceptance of the *Widows Mite*.

The *second* is, his Acceptance of the *Womans Ointment*.

Concerning the *first*, the *Evangelist* S. *Mark* presents us with this ensuing *Narrative*. Our Saviour's Acceptance of the *Widow's Mite*.

Mar. 12. 41. As our *Saviour* (upon a time) sat over against the *Treasury*, *He beheld, how the people cast Mony into the Treasury: and many that were rich* (as well they might) *cast in* much.

42. *And there came a certain poor* Widow, *and she threw in* two Mites, *which make* (*but*) *a farthing.*

43. *And he called unto him his Disciples, and saith unto them, Verily I say unto you, that this poor Widow hath cast* MORE *in, than* ALL *they which have cast into the Treasury.*

44. *For all they did cast in of their* Abundance: *but she of her* want, *did cast in all that she had, even all her Living.* (Ὅλον τὸν βίον αὐτῆς.) *All her Life.*

Our Saviour's Acceptance of the *Womans Ointment.*

Concerning the *second*, the same *Evangelist* presents us with the *Narrative.*

Mar. 14. 3. *He* (I mean our *Saviour*) *being in* Bethany, *in the house of* Simon the Leper, *as he sat at meat, there came a woman, having an Alabaster box of Ointment, of Spicknard very precious, and she brake the box, and poured it on his head.*

4. *And there were some that had indignation*

tion within themselves, and said, why was this waste of the Ointment made?

For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. 5.

And Jesus *said, Let her alone; why trouble you her? she hath wrought a good work on me.* 6.

She hath done what she could: she is come aforehand, to annoint my body to the burying. 8.

Verily I say unto you, Whersoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial for her. 9.

The conclusion of this head shall be this. Should we not account our Affection well bestowed upon him, *at all times*, upon whom it will never be *BESTOWED at any time*: I say not *bestowed*, because both *regarded* and *rewarded*. This is the *Third* Loadstone. *His own Acceptation of our Affection.*

Sect. 42. *The fourth Loadstone of true Affection.*

The *Fourth* Loadstone of true Affection, is this; *'Tis our Exaltation to affect him.*

Our

Our own Exaltation in our Affection to him.

To have his leave, at any time, to love him, is his low Condescention, and our high Exaltation.

The Account hereof is this; *The very utmost which he* DOTH, *at any time*, FOR HIMSELF (and more he *cannot* possibly do for himself) *is to love himself.* Be this spoken, and heard, and thought upon with Reverence.

What Honour then think you (what transcendent honour!) is it, that *We* (such worthless wretches!) should be permitted (yea, and Enjoyned) to love him. This is the *Fourth* Loadstone. *Our own Exaltation, in our Affection to him.*

Sect. 43. *The last Loadstone of true Affection. His Affection unto us.*

The *Fifth* Loadstone of true Affection, is this;

His own Affection unto us.

He hath exceedingly loved us, when we had no loveliness at all; and, shall not we then love him, who is all loveliness?

More than this, I need not speak. More than this I shall not speak. If this do not attract and enflame your Af-

Affections to the Chiefest beauty; I know not (I profess) what will.

He is *loving*, as well as *lovely*. —— *He draws us with cords of a Man; with bands of love.* Hos. 11. 4.

His love was certainly very great, who hath certainly died for very love. *Hereby* (saith S. *John*) *perceive we the love of God* (that is, of *Jesus Christ*, the Son of God) *BECAUSE THAT HE LAID DOWN HIS LIFE FOR US.* Hence that Exhortation, and Excitation of S. *Paul*, *Walk in love, as* Christ *also hath loved us, AND HATH GIVEN HIMSELF FOR US, AN OFFERING, AND A SACRIFICE TO GOD, for a sweet-smelling Savour.* Hence also his particular Injunction; *Husbands, love your wives, even as* Christ also *loved the Church, AND GAVE HIMSELF FOR IT.* The *Death* of *Christ* is a Demonstration of the *love* of *Christ.* 1 Joh. 3. 16. Eph. 5. 2. Eph. 5. 25.

He himself (who is Truth it self) hath said, *Greater love hath no man than this, THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS.* Joh. 15. 13.

What love then, think you (what real love! what incomparable love!) hath our blessed Saviour exhibited, in laying

laying down his life (his dearest life) for sinners; For those who were, by nature, not *Friends*, but *Enemies*. Hence that Expression of the Apostle, Rom. 5. 8. *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.*

When as our *Saviour* shed his sinless Tears for deceased *Lazarus*; The *Jews* (seeing it) said; *Behold, how he loved him!* Was the shedding of his *Tears* a sign of his love? what then was the shedding of his *Blood*! Joh. 11. 35, 36.

Jesus Christ (as some have observed) hath done that for us, out of his love unto us, our very *thought* whereof had been *Blasphemy*; and our very *wish* had been *Sacriledge*. As for Example;

Would it not (think you) be the very height of Impudence, for any (deservedly-condemned) Rebel or notorious Malefactor, (would it not, I say, be impudence in such a man) to petition that Majesty whom he hath really and exceedingly offended, (not to spare him *his* life, but) to lay down his *own* life for him? and to

endure

endure (in his stead) the punishment of the Law, be it never so *Painful*, be it never so *Shameful*? Now,

Hath not our blessed *Saviour* freely done this very thing, for us sinners (miserable sinners) of his one accord? hath he not done it (not out of *Compulsion* from us, but) out of *Compassion* to us?

How *Painful* was his Death!
How *Shameful* was his Death!

This death of Christ was *painful*, and *shameful*.

How shameful was it, in respect of its *kind*! It was *The Death of the Cross* which was the lifting up of the person to the view of all men. *As* Moses (saith our *Saviour*) *lifted up the Serpent in the Wilderness: even so must the Son of man be lifted up.* It was that accursed Death For it is writen; *Cursed is every one that hangeth upon a Tree.* Hence is that emphatical and remarkable expression of the Apostle, *He became obedient unto death*, EVEN THE DEATH OF THE CROSS.

Joh. 3. 14.

Gal. 3. 13.

Phil. 2. 8.

How shameful was it also, in respect of his *Companions*! For, *with him they crucified two theeves, the one on his right hand, and the other on his left.*

Mar. 15. 27.

And

The *death* of *Chriſt* was *voluntary*.

And yet, (which is more than all the reſt) how *willingly* did he dye? Men are uſually very unwilling to dye *at all*.

Job 2. 4. *Skin for skin*, (ſaid *Satan*) *yea, all that a man hath will he give for his life*. Much more unwilling are they to dye, either *painfully*, or *ſhamefully*. But moſt unwilling are they to dye, *both painfully*, and *ſhamefully*. *Pompa mortis magis terret quam Mors ipſa.*

Our bleſſed *Saviour's* death was very voluntary. His ſoul was not forcibly *driven* out of his body.

Luc. 12. 50. *I have a Baptiſm* (ſaith he) *to be baptized with, and how am I ſtraitned till it be accompliſhed?*

Joh. 10. 15. Verſ. 18. *--- I lay down my life* (ſaith he) *for the ſheep.---* And again, *No man taketh it from me, but I lay it down of my ſelf.*

See Dr. *Boys* upon the Goſpel on the tenth Sund. after Trin.

And indeed; Had his *Interfection* been *contrary* unto his *Affection*, (if it had been *operis ſed non voluntatis*) it had not been either *meritorious*, in reſpect of *himſelf*, or *ſatisfactory*, in reſpect of *others*. For,

Ibid. It is a certain rule, both in *Reaſon*, and *Divinity*, that, *Any action which is done* (at any time) *either* by Chance, *without*

without our Knowledge; *or* by Violence, *against our* Will; *is neither* accepted by God; *nor* commended by men. Those actions are onely done *well*, which are done *with our will.*

Sect. 44. *An Objection against the voluntarinesse of Christ's death, answered.* Mat. 26. 39. A Gloss upon it.

But, Did not our blessed *Saviour* (may some *object*) Did he not exceedingly deprecate his passion, in his Expression, *O my Father, if it be possible, let this cup passe from me?* Where (then) was this *willingness* to dye for us? and consequently, where was the transcendency of his Affection?

This Objection may be thus Answered.

There was in *Jesus Christ* (as the Learned observe) a double created or humane Will; A θέλησις and a βούλησις. A *Natural* will; and a *Rational* will. According to his θέλησις, or *natural will*, he trembled, and was troubled at the Pangs of Death, which he knew he was, ere long, to undergo. Nor was it any sin at all in him. As he was a man, he was ζῶον φιλόζωον, a *life-loving* (life-desiring) *creature.* — *Quis enim vult mori? prorsus nemo.* —

A double humane will in *Christ.* See Dr. *Boys* on Luc. 19.

How he was unwilling to dye.

Na-

Nature (as we know) doth exceedingly abhor (and carefully avoid) thoſe things (whatſoever they be) which are apparently deſtructive thereunto. Irrational creatures (by the very inſtinct of Nature) have in them a Principle of Self-Preſervation. *Surely* (ſaith *Solomon*) *in vain the net is ſpread in the ſight of any bird.*-- S. *Auguſtin*, ſpeaking of Afflictions, ſaith thus, *Tolerare ea jubes, non amare: nemo autem quod tolerat amat, etſi tolerare amat, &c.* That is; *Theſe things* (O Lord) (ſaith he) *thou commandeſt to be* born, *but not to be* loved. For, *no man is in love with the* Croſs which he takes up; *though he loves well enough* to take it up. *And, though he rejoyces* to bear the Croſs, *yet, he had rather there were* no Croſs for him to bear.

Prov. 1.17. An expreſſion of S. *Auguſt.* concerning Afflictions. Confeſs. lib. 10. Cap. 28.

According to the βέλησις, or *Rational will* of *Chriſt*, it was his chiefeſt deſire to dye. Hence (having ſaid, *O my Father, if it poſſible, let this cup paſs from me*) he adds (πλὴν οὐχ' ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ) *nevertheleſs, not as I will* (i. e. not according to my θέλησις, or *na-*

How *Chriſt* was willing to dye. Mat. 26. 39.

natural desire, which abhors death) *but as* thou *wilt*; to which my *rational will* is continually conformable.

Nature doth abhor the cutting, launcing or burning of any of our members: yet, when it is (at any time) for the benefit of the whole body, Sense submits to Reason.

Jesus Christ did both abhor, and desire death. He abhor'd it *ex impetu naturæ*; he desired it *ex imperio rationis*.

When he considered with himself, the profitableness of his Passion; and, When he compared the *temporal death* of *one*, which was to be endured; with the *eternal life* of *many*, which was thereby to be procured; he was very cheerful in his very Agony. He thus bespake his Disciples; *Rise, let us be going: behold, he is at hand that doth betray me.* He thus saluted the Traitour, *Friend, wherefore art thou come?* and then, he yielded up himself unto them, without either *offence*, or *defence*. And after that, he *yielded up the Ghost*.

Mat. 26. 46.

Vers. 50.

Mat. 27. 50.

Yea (said Mr. *John Bradford*, that

An Expression of Mr. *John Bradford*. Trap. on Joh. 10. 15.

couragious and constant Martyr) *if his* once *suffering had not been enough, he would* yet once more *come again.*

The sum is this: If *His affection unto Us* hath been *so great*; why should *Our affection unto Him*, be *so little?*

Sect. 45. *The Equity of retaliating Love for Love.*

The *Retaliation* of love for love, containeth therein so much of Equity; as that, those persons, of old, who minded (usually) but very *little* Equity (if any at all) did notwithstanding minde *this* point of Equity.

This Equity was then minded (according to the affirmation and the observation of our blessed Saviour) *even* by these two sorts of persons; namely,

Publicans, and *Sinners.*

1. It was then minded even by *Publicans.*

Matt. 5. 46. A Gloss upon it.

If ye love them (saith our Saviour) *that love you, what reward have ye? Do not* EVEN THE PUBLICANS *the same?*

Publicans.

The *Publicans?* what were they?

Their Occupation.

They were (in respect of their *Occupation*) *Toll-gatherers* (or, if you will, *Excize-men*) *amongst the Jews.*

Their Estimation.

They were (in respect of their *Estimation*)

mation) contemned and abominated by the Jews, as impious, imperious, and infamous; (*Publicanus* quasi *Publicus Canis*) and that upon a double account.

Why abominated by the Jews.

1. Because, they were Servants under the *Romans*, in respect of their Office. Now, the *Jews* could not abide the *Romane* Yoke: For, (as the Learned affirm) the children of Israel, before their Captivity, paid no Customs.

The first Reason.

2. Because (as they were *Servants* under the *Romans*, in respect of their Office; so) they were *Masters* over the *Jews*, in respect of the *Execution* of that Office.

The second Reason.

In which Execution, they were not onely *exact*, but *Exacters*.

They farmed the *Emperours* Tributes (in gross) at a certain price; and then by their unjust Exactions and Extortions, they daily raised excessive gains unto themselves.

An honest Publican, was once so rare to be found at *Rome*, that one *Sabinus*, as an honourable Memorial of his honesty, in that employment, had

An honest Publican rare. *Godwyn* his *Moses* and *Aaron*.

certain *Images* erected, with this Superscription, (καλῶς τελωνήσαντι) *For the faithful Publican.*

So odious were they; as that they are frequently conjoyned, in the New Testament, with notorious persons.

Mat. 18. 17. Sometimes with *Heathens* —— *Let him be to thee* (saith our Saviour) AS A HEATHEN MAN, *and* A PUBLICAN.

Mat. 21. 31. Sometimes with *Harlots* —— The PUBLICANS, *and the* HARLOTS (saith our Saviour) *go into heaven before you.*

Luke 15. 1. Sometimes with *Sinners* —— *Then* (saith S. *Luke*) *drew near unto him, all the* PUBLICANS *and* SINNERS *for to hear him.*

Mat. 9. 10. *As* Jesus (saith the Evangelist) *sate at meat in the house, behold, many* PUBLICANS *and* SINNERS *came and sate down with him and his Disciples.*

So odious were they; as that they were taxed, that *kept them company*, or that *shewed them any friendship.*

Mat. 9. 11. *Why* eateth *your Master* (said the Pharisees to our Saviour's Disciples) *with* Publicans *and Sinners.*

Behold

Behold (said they of our Saviour) *a man gluttonous, and a wine-bibber,* A FRIEND OF PUBLICANS *and sinners.* Mat. 11. 19.

Nay, *so odious were they*; as that, the *Hebrews* (as some observe) had this Proverb in use amongst them, *Have not a wife out of a family in which there is a Publican*; *Because, they are all Publicans, Thieves, wicked sinners.*

The very *Publicans* (as you see) they minded, in our Saviours time, this point of Equity. *They rendred love for love.*

2. It was then also minded by *sinners.* *If you love them* (saith our Saviour) *that love you, what thank have ye? FOR SINNERS ALSO DOE EVEN THE SAME.* The Originall is, ἁμαρτωλὸς, which is as much as *Peccatosus*; one that is *full of sin*; one in whom * *sin reigneth.* One that maketh sin his *very trade*, and his *constant occupation.* Even *sinners*, in our *Saviour*'s time, minded this point of Equity. They usually *returned love for love.* Sinners. Luke 6. 32. A Note upon it. * So taken Joh. 9. 31.

Shall we then come short of *Publicans* and *Sinners?* shall we come

ſhort of them that came ſhort of heaven? God forbid.

Let us not therefore, (for want of this *Retaliation* of affection) (Let us not, I ſay) occaſion our bleſſed Saviour, to make that Complaint *to us*, and *of us*, which S. *Paul* made, of old, *to* and *of* the *Corinthians*: *The more abundantly* (ſaith he) *I love you, the leſs I be loved.*

2 Cor. 12. 15.

Theſe are the *Loadſtones*, to *draw your affection* to the *chiefeſt Beauty*.

I come now to

The TOUCHSTONES.

The *Touchſtones* to *try your affection* to the *chiefeſt Beauty*, are ſix; whereof

The *firſt* is this; *Vehement* DESIRING *for the ſpeedy Enjoyment of him.*

The *ſecond* is this; *Reſting* CONTENTATION *in the preſent Poſſeſſion of him.*

The *third* is this; *Firm* RESOLUTION *of faſt Retention of him.*

The *fourth* is this; *Patient* TOLERATION *of painful Tribulation, from*

from him, with him, and for him.

The *fifth* is this; *Zealous* OPPOSITION *unto all sinful Abomination against him.*

The *sixth* is this; *Longing* EXPECTATION *of his glorious Apparition.*

Of these in order.

The *first* Touchstone of true affection, is this:

Vehement DESIRING *of speedy enjoying.*

Tota Christiani hominis vita, est sanctum desiderium, saith S. *Augustine.* A Saints *whole* living, is a holy desiring.--*Jesus Christ* is styled *THE DESIRE OF ALL NATIONS.*

The desire of our soul (saith the Evangelical Prophet) *is to thy Name, and to the remembrance of thee.*

With my soul (saith he) *I have desired thee in the night; yea, with my spirit within me, I will seek thee early.*

There is none upon earth (saith the Psalmist) *that I desire besides thee.*

This holy *Desiring* is set forth, in holy Scripture, both by *Hungring* and *Thirsting*; *Blessed are they* (saith our

Sect. 46. *The first Touchstone of true Affection. Vehement Desiring of speedy enjoying.*

An expression of S. *August.*

Hab. 2. 7. Isa. 26. 8.

Verse 9.

Psal. 73. 25.

Mat. 5. 6.

bleſſed Saviour) *which do hunger and thirſt after Righteouſneſs.* But, it is eſpecially ſet forth by *thirſting*, which, by ſome, is accounted *THE PERFECTION OF DESIRE.*

Pſal. 42. 2. *My ſoul* (ſaith the Pſalmiſt) *thirſteth for God, for the living God: when ſhall I come and appear before God?* He ſaith not, *My ſoul* HUNGRETH, but, *My ſoul* THIRSTETH. For, men are generally more impatient of *thirſt*, than they are of *hunger.*

The ſoul of a Saint, wiſheth, with 1 Chro. 11. 17. holy *David*, *O that one would give me drink of the water of the well of* Bethlehem, *that is at the gate.*——

Several inſeparable Aſſociates of vehement deſiring after Chriſt. Now, this *Vehement Deſire* of the *ſpeedy enjoyment* of the *chiefeſt Beauty*, is never *alone.* It hath ſeveral (and thoſe inſeparable) aſſociates. Whereof

The *firſt* is this; *A pinching and a pining* PAIN, *for the want of him.*

The *ſecond* is this; *A real* RESOLUTION (if poſſible) *to obtain him.*

The *third* is this; *An indefatigable* INQUISITION *after him, untill*

till we have obtained him.

The *fourth* is this; A NON-SATISFACTION *in all our Enjoyments without him.*

The *fifth* is this; *A willing* SEPARATION (if God *will* have it so) *from all our Enjoyments for him* Of these in Order.

Sect. 47. *The first Associate of desire after Christ. Pain for want of Christ.*

The *first* Associate of his vehement desiring, is this;

Pinching PAIN *for want of Christ.*

Hunger and Thirst are *painful things.* 'Tis said of the *Israalites*, when they were in the Wilderness, *Hungry and Thirsty, their Soul fainted in them.*— 'Tis recorded of *Sampson*, that, after he had smitten the *Philistines*, *He was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now,* SHALL I DYE FOR THIRST, *and fall into the hand of the uncircumcised?*

Psal. 107. 5.

Judg. 15. 18.

So exceeding painful are Hunger and Thirst, as that they will make men do——what will they (nay, what will they not) make men do? *The* FULL *Soul* (as *Solomon* saith) *loatheth*

Prov. 27. 7.

loatheth (or, as it is in the Margin, *treadeth under foot*) the HONEY-COMB: *but, to the* * HUNGRY *Soul*, EVERY BITTER THING IS SWEET.

Fames est optimum Condimentum, saith the Proverb; *Hunger is the best Sawce.*

Job 6. 6. *Can that* (saith *Job*) *which is* UNSAVOURY *be eaten without salt?* (or, as some read it, *Can that which is un-savoury without salt* (i.e. for want of salt) *be eaten?*) *or is there any taste in the white of an egge?*

7. *The things that my soul refused* (heretofore) *to touch, are* (now) *as my sorrowful meat.*

* Horat. Serm. lib. 2. Satyr. 2. Vers. 38. *Jejunus raro Stomachus vulgaria temnit*, saith the Poet. A fasting Stomach knows full well how to make a *Feast*, upon those very Commons, which are very * *Common*. *Two hungry meals* (according the Proverb) *will make the* Third *a Glutton.*

* —*Non in caro nidore voluptas Summa, sed in teipso est.*— Horat. *Serm.* lib. 2. Satyr. 2. Vers. 19, 20.

* —*Cum sale panis Latrantem Stomachum bene leniet.*— Ibid. v. 17, 18.

The *Prodigal*, in his extremity, would have been content, to have been a Fellow-commoner with Swine. Luk. 15. 16. *He would fain have filled his belly, with*

the

the husks that the swine did eat: and no man gave unto him.

'Tis storied of *Huniades* (the *Turks* terrour) that he being, upon a time, (after three days fight with *Amurath*, in the Plains of *Cossova*) driven out of the field, met with a silly Shepherd, from whom he requested something (for God's sake) to satisfie his hunger. He accordingly carried him home to his homely Cottage, where he feasted him, with *Bread* and *Water*, and a few *Onions*. He would afterwards, at his greatest banquets, frequently profess to this purpose, *That he never fed more heartily, nor fared more daintily, then when he supped with the Shepherd.*

A story of *Huniades*. Turkish Hist. by *R. Knolles*. in the life of *Amurath* the 2d 6th King of the Turks.

'Tis storied of Great *Ataxerxes*, that, flying once for his life, *He fed* (as if he had been famished) *upon Barly-Bread*, and *Dryed Figs*, and exceedingly * extolled his Cheer.

A story of *Ataxerxes*.

* *Di boni, inquit, cujusmodi voluptatis hactenus inexpertus sui?* Erasm. *Apophth.* lib. 5.

'Tis also storied of *Darius*, That, in his flight from *Alexander*, he was inforced and contented, to drink of a *Dirty Puddle, polluted with dead Corps*; and, when he had done so, he professed,

A story of *Darius*. *J. Steidan* his Key of Hist. lib. 1.

fessed, that *It was the sweetest draught that ever he drank down in all his life*: for he never drank *when he was athirst*, before that time.

An unnatural satisfaction of the Appetite.

Nay; How many have been unnatural in the satisfaction of Nature? How many have *brought back* those children into the *Belly*, which formerly they *brought forth* into the World! *The hands of the pitiful women* (saith the Prophet in his Lamentations) *have sodden their own children; they were their meat in the destruction of the daughter of my people.*

Lam. 4. 10.

A Scripture Example of it.

When the great Famine was in *Samaria*, by reason of the Siege of the *Syrians*, This was most strangely exemplified.

2 King. 6, 26.

As the King of Israel (saith the divine Story) *was passing by upon the wall, there cryed a woman unto him, saying, Help, my Lord, O King.*

Vers. 28.

And the King said unto her, what aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29.

So we boyled my son, and did eat him:

and

and I said unto her the next day, Give thy son, that we may eat him: and she hath hid her son.

How exceedingly (also) is the *Thirsty Soul* pained, for the want of her beloved! *Give me children* (said *Rachel* to *Jacob*) *or else I dye.* Give me *Christ* (saith the thirsting Soul) Give me *Sweet Jesus*, or else I dye. This is the *first* Associate of this vehement Desiring. *Pinching Pain for want of him.* Gen. 30. 1.

The *second* Associate of this Vehement desiring, is this;

Real RESOLUTION, if possible, to obtain him.

Sect. 48. *The second Associate of desire after Christ. Resolution to obtain him.*

Resolution is the very life of Action. The noblest Achievements in the world, are but the products of Resolution. A Saint is fully resolved (and his Resolution is without Dissolution) to seek out after the *Lord Jesus Christ*, and to obtain him, whatsoever it cost him. *I will rise now* (saith the *Spouse*) *and go about the City, in the streets, and in the broad wayes, I will seek him whom my soul loveth.* This is the *second* Associate of Cant. 3. 2.

of this Vehement Desiring. *Real Resolution to obtain him.*

Sect. 49. *The third Associate of desire after Christ. Inquisition after him.*

The *third* Associate of this Vehement Desiring, is this;

Indefatigable INQUISITION after him, until that we have found him.

Hunger (saith the Proverb) *will break thorough stone Walls.*

*—Tu pulmentaria quære Sudando.— Horat. Serm. lib. 2. Satyr. 2. Vers. 20, 21.

What* *Pains* will not a hungry or thirsty man take? what *Difficulties* will he not attempt? nay, what *Impossibilities* will he not undertake, for the *Satisfaction of his Appetite?*

1 Chro. 11. 18. When *David* longed for the Water of the Well of *Bethlehem*; *Three of his thirty Captaines, brake thorough the host of the* Philistines, *and drew water out of the well of* Bethlehem, *and brought it to* David. Did they adventure *so far* for the Satisfaction of *another man?* How far *then*, will a man adventure for the satisfaction of *himself?* How far (especially) for the satisfaction of his *Soul?*

A Thirsty Saint will *omnem movere lapidem*; He will *move every Stone*; until that the eyes of his Soul be blessed

blessed and satisfied, with the *Vision* of his Saviour. *My soul* (saith the *Psalmist*) * *followeth hard after thee. Davids* enemies (his malicious (his implacable) enemies) followed *hard* (very hard) after him; But *He Himself* (in the mean time) followed *harder* after God.

Psal. 63. 8. * *---jam volucrem Sequor Te per gramina Martii Campi, te per aquas (dure) volubiles.* Said the Poet of *Ligurinus.* Hor. Carmin. lib. 4. Od. 1. Ad *Venerem.* Vers. Ult. Penult. & Ante-penult.

How inquisitive was the *Spouse* after her beloved. How inquisitive! *Tell me* (saith she) (*O thou whom my soul loveth*) * *where thou feedest, where thou makest thy flocks to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions.* And indeed; Who should not (nay, who would not) endure *much sweating* for him; that so he may enjoy *more sweetness* in him. This is the *third* Associate of his Vehement desiring. *Indefatigable* Inquisition *till he is found.*

Cant. 1. 7. * Ubi quæram? Ubi investigem? quam insistam viam? *Chærea* de fortè conspectâ virgine. *Terent* Eunuch. Act. 2. Scen. 3.

The *fourth* Associate of this vehement desiring, is this;

Sect. 50. *The fourth Associate of desire after Christ. Non-satisfaction without him.*

NON-SATISFACITON in all our enjoyments without him.

The Saints of God can have no true contentment, at any time, in the things

things which are *about them*; unless also they do enjoy that God which is *above them*. They *can* be well contented (and well may they be contented) with *Jesus Christ*, though they have *nothing else*; but, they *cannot* be, at all, contented without *Jesus Christ*, though they have *all things else*.

Creatures being abstracted from *Christ* are nothing.

Nor is this to be wondred at. For, what are the Creatures (especially in *their* account) abstracted from *Jesus Christ?* They are, at best, but like the *stars in the firmament when the Sun is set*, which cannot possibly make a *Day*.—They are like unto *Cyphers* in Arithmetick *without a figure*, which cannot possibly make a *Number*. Or like unto the *Consonants*, in the Alphabet *without the Vowels*, which cannot possibly make a *Word* (though but a Monosyllable) much less can they make a solid *Sentence*, or a sweet *Oration*.

The non-satisfaction of a Saint without *Christ*, illustrated by several similitudes.

It is with a Saint, in this case, as it is with

The *panting Heart*.
The *thirsting Man*.
The *longing Woman*.

The

The *parched Ground.*

It is with a Saint, as it is with *THE PANTING HART. As the Hart* (saith the Psalmist) *panteth after the water-brooks, so panteth my soul after thee, O God.* Sect. 51. *The first similitude, whereby it is illustrated.* Psal. 42. 1. Expounded.

The *Hart* (as Naturalists do affirm) is very *hot* and *dry*; and consequently very *thirsty*.

Hot it is (and consequently *thirsty*) upon a threefold account. The Hart is hot (and consequently thirsty) upon a threefold account.

1. It is hot upon the account of its *Natural Constitution.* This may be called its heat in the *Positive degree.* And, upon this account it *pants after the water-brooks.* The first account.

2. It is hot upon the account of the *Hunters prosecution.* This may be called its heat in the *Comparative degree.* And, upon this account it *pants after the water-brooks.* Nor can it be contented, being hunted to *wearinesse*, and heated to *thirstinesse*, (It cannot, I say, be contented) to feed in the Forrest, untill it have first drunk in the River. The second account.

3. It is hot upon the account of its *Serpent-devouration.* This may be called The third account.

led its heat in the *Superlative degree*. The *Hart* is a frequent devourer of Serpents, which, by its breath, it draweth out of their holes. Hence (as it is obſerved) it is called, by *Grammarians*, ἔλαφος from ἐλαύνειν τὰς ὄφεις, *Driving away Serpents*. By this devouring of Serpents, it becomes the more exceedingly enflamed. And, upon this account alſo, it *pants* exceedingly *after the water-brooks*. Yet notwithſtanding, it doth not immediately drink (nor dares it) as knowing, by the very inſtinct of Nature, that if it do preſently drink, it muſt certainly dye.

See *Wilſons Chriſtian Dictionary*, compleated by my dear father, Mr. *Andrew Symſon*.

The ſenſe then of this place, is this: *As the* hot, hunted, and poiſon-enflamed *Hart, panteth after the water-brooks, ſo panteth my ſoul after thee, O God.*

Sect. 52. *The ſecond ſimilitude, whereby it is illuſtrated.* Pſal. 63. 1.

2. It is with a Saint, as it is with *THE THIRSTING MAN.* — *O God my God* (ſaith the Pſalmiſt) *early will I ſeek thee*; MY SOUL THIRSTETH FOR THEE.

When a man is, at any time, exceeding thirſty; though you ſhould preſent him with golden *Crowns*, ſilken *Robes*, *Ingots* of gold and ſilver, *Cabinets*

nets of Jewels, and *Caskets* of *Pearls* and *Diamonds*, yet notwithstanding his thirst would not be, in the least, allayed; nor would he be satisfied without drink.

Sect. 53. *The third similitude, whereby it is illustrated.* Psal. 63. 1.

3. It is with a Saint, as it is with *THE LONGING WOMAN*. *My flesh* (saith the Psalmist) LONGETH *for thee, in a dry and thirsty land, where no water is.* Which, as some think, is a *Metaphor* taken from *women with child*, to express the reality, and the transcendency of his affection God-ward. Now, it is apparent from our daily experience, that *longing women* do frequently miscarry, if they have not that very thing which they do long for.

Sect. 54. *The fourth similitude, whereby it is illustrated.* Psal. 143. 6.

4. It is with a Saint, as it is with *THE THIRSTY GROUND*. *My soul* (saith the Psalmist) *thirsteth after thee,* AS A THIRSTY LAND. *Selah.*

Now, (as we know) though we should sow the thirsty Earth with *Corn* and *Grain*, with *Pearls* and *Diamonds*; though we should plant it with *fruitful Trees*, *wholsome Herbs*, and *fragrant Flowers*: yet would it not leave gaping

and gaſping, until it ſhould be fully refreſhed, with ſilver ſhowers, and honey-drops from heaven.

Sect. 55. *A Regreſſion.*

Nothing (then) on this ſide *Jeſus Chriſt*, can poſſibly ſatisfie the immortal ſoul. *None but* Chriſt; *None but* Chriſt, ſaid *John Lambert* Martyr.

John Lambert. *Fox* Acts and Mon. vol. 2.

Luther tells us of himſelf, that when a great deal of money was given him by Dukes and Princes, he began to fear, leſt God would here reward him. *Sed valde proteſtatus ſum* (ſaid he) *me nolle ſic ab eo ſatiari*: that is, *But I plainly proteſted unto him, that I would not be ſo ſatisfied by him.*

Luther. Mr. *Leighs* Saints encouragement in evil times.

Ibid.

'Tis alſo ſtoried, that when one Papiſt asked another, ſaying, *Why ſtop you not the man's mouth* (meaning *Luther*) *with* gold *and* ſilver? The other anſwered, *Hem! Germana illa beſtia non curat aurum*: that is to ſay, *Alas! alas! that German beaſt doth not at all value money.*

A ſtory of *Artabazus.*

'Tis ſtoried of one *Artabazus*, that when *Cyrus* had given unto him a *cup of gold*, and unto *Chryſantas* a *kiſs*, in token of his ſpecial favour towards him; he ſaid, that the *cup* which *Cyrus* had given

ven unto him, was nothing so good gold, as the *kisse* was, which he had given unto *Chrysantas*.

When the word of the Lord came, of old, unto *Abram*, in a Vision, saying, *Fear not*, Abram: *I am thy shield, and thy exceeding great reward.* Then *Abram* said, *Lord God, what wilt thou give me, seeing I go childless?* This is the language of a loving and a longing Saint, even in the very midst of all his temporal Enjoyments; and temporal Expectations, Good Lord! what *hast* thou given me? what *wilt* thou give me, if I should go *Christless?* *Abraham.* Gen. 15. 1. Vers. 2.

When *Caleb*'s daughter *Achsah*; (whom (according to his Proclamation) he had given to his younger Brothers son to wife) when she (coming near unto her father) lighted off her Ass, he said to her, *What wilt thou?* to whom she said, *Give me a blessing: for thou hast given me a southland, give me also springs of water.* Whereupon, he gave her the upper springs, and the nether springs. *Achsah, Calebs daughter.* Judg. 1. 14. Vers. 15.

Me-thinks I hear a saint, (upon whose head the God of heaven, in his

mercy, hath ſhowred down, in great abundance, all kindes of earthly bleſſings;) Me-thinks, I ſay, I hear him ſay, with her Lord, *give me a bleſſing: for thou haſt given me a ſouth-land, give me alſo ſprings of water.* Thy bounty (O my God) hath exceedingly enrich'd me. I have (I confeſs) as much as I deſire; I have much more than *others* have, or I *deſerve*. Bleſſed (for ever bleſſed) be thy glorious Majeſty: Yet, what I have is not ſufficient. Thou haſt given me a portion in this world, yet, give me not this world for my portion. Let it (if thou pleaſeſt) be my *penſion*; but let the Lord *Jeſus* be my *portion*. Lord, give me Chriſt: Give him now *unto me*, who was, formerly, given *for me*; and then (and not till then) I ſhall have enough.

We ſhould be well contented with, we ſhould alſo be thankful for, the very leaſt of Creature-enjoyments: but ſatisfied we ſhould never be with the very greateſt.

Creature-enjoyments are to be prized in their kinde.

God will not take it kindly *from* us, if his creatures, in their kinde, be not valued *by* us. Nor can his Majeſty be

be truly praised, unless his mercies be highly prized.

Yet notwithstanding, they are (at best) but blessings: He himself is the *Blessedness.* —*Nullum bonum sine summo bono.* There is no good at all, without the Chiefest good.

What (alas!) are even the greatest of Creature-enjoyments, that we should be fully satisfied with them, without Christ? *Turcicum imperium, quantum quantum est, mica tantum est, quam Pater-familias canibus projicit,* said *Luther.* The whole Turkish Empire, as great as it is; it is but a *crum*, which the Master of the Family throws to a Dog. A saying of *Luther.*

It is not within the possibility of Creature-enjoyments, to satisfie the soul of a man that hath *no knowledge at all of Jesus Christ*: much less can they satisfie the soul of that man, who hath the knowledge of Christ, and an eye to Christ. *Non plus satiatur cor auro, quam corpus aurâ.* —*HEARTS-EASE* is a Flower that grows not in the World's Garden. A sieve may as easily be filled with water, as the soul

of a man may be filled with the creature.— *Hell and deſtruction* (ſaith *Solomon*) *are never full: ſo the eyes of man are never ſatisfied.* —— *Mundus* UNI *non ſufficit homini*, ſaid *Alexander*, that conquered it: The whole World is not ſufficient for *One* man.

Prov. 27. 20.

A ſaying of *Alexander* the Great.

The lower World is but a *hand-ball*, for fools to play withall; it is but a *foot-ball*, for wiſe men to *ſpurn* at; and a *foot-ſtool*, for them to *tread* upon.

Such perſons, who do *vehemently deſire the enjoyment of* Jeſus (which is the firſt Touchſtone of true affection) ſuch perſons will ſay, as S. *Peter* once ſaid, *Lord, to whom ſhall we go? thou haſt the words of eternal life.*

Joh. 6. 68.

Thy real happineſs (O my ſoul!) it doth not conſiſt in *Bags* of Gold; but, in *Beams* of Gold.

Tully his ſcoff at *Verres*.

Tully (as I take it) once ſcoffed at *Verres*, becauſe he took notice of the Springs approach, *Ex roſis, non ex ſtellis*; by the *budding* of the *Roſes*, and not by the *Motion* of the *Planets*; more like (as he thought) unto an *Epicure*, than

than unto a *Philosopher*. Greater fools, by far, are they, who do (at any time) mis-place their happiness, in the *Affluence of the Creature*; when as they should place it, in the *Influence of the Creator*.

This is the *fourth* Associate of this Vehement desiring. *Non-satisfaction in all Enjoyments without him.*

Sect. 56. *The last Associate of desire after Christ. Parting with all for him.*

The *fifth* and last Associate of this Vehement desiring, is this;

Willing SEPARATION (if God will have it so) *from all our Enjoyments for him.*

What will not a hungry or thirsty person part withall (in his extremity, for Meat and Drink? Yea, though it were but enough, as we say, to *keep life and soul together*.

A story of K. *Lysimachus.*

King *Lysimachus* (as the Story is) in the extremity of his Thirst, yielded both *Himself*, and the *Army*, to *Dramochet*, King of the *Getes*, for a *draught of water*, and then (being become, of an honourable *Captain*, a dishonourable *Captive*) he cryed out * *O ye Gods, for how* small a pleasure *have I being a King, made my self a Slave?*

* O Dii, quàm brevis voluptatis gratiâ, me, ex rege, feci servum? Eras. Apophth. lib. 5. de Lysimach.

Pro-

Heb. 12. 16. compared with Gen. 25. 29, 30, &c.

Profane *Eſau*, *for one Morſel of meat*, *ſold his Birth-right.*

Gen. Chap. 47. throughout the whole.

The *Egyptians* (in the time of famine) they parted firſt of all, with all their *Mony*; and then they ſold their *Cattel*, their *Lands*, and Themſelves to, to *Pharaoh* for corn.

2 King. 6. 25.

In the Famine of *Samaria*, AN ASSES HEAD *was ſold for* * *fourſcore pieces of ſilver*; *and the fourth part of a* kab *of Doves Dung* (which is, ſay ſome, the ſmalleſt meaſure mentioned in Scripture) *for* * *five pieces of ſilver.*

* *Ten pounds ſterling.* Engliſh Annot. in locum.

* *Twelve ſhillings, and ſixpence.* Ibid.

Lam. 1. 11.

All her people (ſaith the Prophet *Jeremy*, in his Lamentations, concerning *Jeruſalem*, all her people) *ſigh, they ſeek bread, THEY HAVE GIVEN THEIR PLEASANT THINGS for meat to relieve the Soul.*

What will not a hungry and thirſty *Soul* part withal, for a part in *Chriſt*? who is *all in all*?

He is an enriching *Treaſure*; he is a pretious *Pearl*; and conſequently, what ſhould we not part withal (willingly part withal) for him?

Mat. 13. 44.

The Kingdome of Heaven (ſaith our *Sa-*

Saviour) *is like unto* TREASURE *hid in a field: the which when a man hath found, he hideth; and for joy thereof, goeth and* SELLETH ALL THAT HE HATH, *and buyeth that field:* And again,

The Kingdom of Heaven is like unto a Merchant man, seeking goodly PEARLS: 45.

Who when he had found ONE PEARL *of great prize, he went and sold* ALL THAT HE HAD, *and bought it.* 46.

Thus it was with the Apostle *Paul.* *What things* (saith he) *were gain to me, those I counted loss for* Christ. Phil. 3. 7.

Yea doubtless, and I count all things but LOSSE, *for the excellency of the knowledge of* Jesus Christ *my Lord: for whom* I HAVE SUFFERED THE LOSSE OF ALL THINGS, *and do count them but Dung that I may win* Christ. 8.

Our vehement Desiring for the speedy enjoying of *Jesus Christ*, should make us say, at all times, with S. *Peter, Behold, we have forsaken* All. (at least in Affection, and in Resolution) *and followed thee.* Mat. 19. 27.

And

And in this caſe, The greateſt loſers ſhall be the greateſt gainers.

Verſ. 29. *Every one* (ſaith our *Saviour*, in that Orthodox Paradox) *that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Wife, or Children, or Lands, for my Names Sake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.*

This is the *laſt* Aſſociate of *Vehement Deſiring*, which is, the *firſt* Touchſtone of true Affection.

Sect. 57. *The ſecond Touchſtone of true Affection.*

The *ſecond* Touchſtone of true Affection, is this;

Reſting CONTENTATION *in the preſent Poſſeſſion.*

Contentation in the Enjoyment of Chriſt.

Solomon hath told us, that *Hope deferred maketh the heart ſick: but when the deſire cometh, it is a tree of life.*

Prov. 13. 12.

And again; *The deſire accompliſhed is ſweet to the Soul.*

Verſ. 19.

And again, *Better is the ſight of the eyes, then the wandring of the deſire.*

Eccleſ. 6. 9.

A ſaint, having once obtained his *Jeſus*, doth conſtantly acquieſce in the enjoyment of his ſweetneſs.

Pſal. 4. 6. *There be many* (ſaith the *Pſalmiſt*) *that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy Countenance upon us.*

Thou

Thou hast put gladness in my heart, more then in the time that their corn and their wine increased. 7.

It was the Apostle his injunction, *Rejoyce in the Lord ALWAY; and again, I say Rejoyce.* Phil. 4. 4. —And accordingly, a child of God can really rejoyce in the enjoyment of God, even in the absence of the Creature.

Remarkable, to this purpose, is that Expression of the Prophet *Habakkuk*; *Although* (saith he) *the Fig-tree shall not blossome, neither shall fruit be in the Vines: the labour of the Olive shall fail; and the fields shall yield no meat; the Flock shall be cut off from the Fold; and there shall be no herd in the Stalls.* Hab. 3. 17.

Yet I will rejoyce in the Lord, I will joy in the God of my Salvation. 18.

The *Poet* writes of the *Clitorian-Well*, that the waters thereof being once drunk, all wine will afterwards be loathsom. The *Clitorian-Well.*

(Clitorio quicunque sitem de fonte levaret,
Vina fugit, gaudetq; meris abstemius undis.) Ovid. *Metam.* lib. 15.

Those

The Application of it.

Thoſe Souls, likewiſe, which have once taſted the ſweetneſs of *Jeſus*, will be fully and for ever * ſatisfied with him.

* O faciem pulchram! deleo omnes dehinc ex animo mulieris: Tædet quotidianarum harũ formarum. *Chærea* de fortè conſpectâ virgine: *Teren.* Eunuch. Act. 2. Scen. 3.

* Joh. 4. 14.

Whoſoever (ſaith our * *Saviour*) *drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.*

The Needle of the Compaſs, being touched with the Loadſtone, when it is once ſhaken out of its place, it is in continual Trepidation, until it return unto the Northern point; and there it reſts. *Jeſus Chriſt* is the bleſſed Center, unto which our Souls do move; and being once come to him, they cannot but reſt, as being fully ſatisfied.

A Critical obſervation concerning the name יְהוָה

It is obſerved by Criticks; that all the letters in the name *Jehovah*, are called *literæ quieſcentes*, *RESTING LETTERS*. And indeed, *He* who is called by that name, is the onely reſting-place of all his people.

N. *Church.* Silver-ſayings.

For (as one ſays well) *As there is no good* MOTION, *but is* from *God*; ſo,

so, *there is no true* REST, *but is in God.*

Sect. 58. *An Exemplification of this Contentation in several expressions of the Spouse her Resting Contentation.*

The *Spouse* in the *Canticles* sets forth unto the life, *her* Resting Contentation, in a fourfold Expression.

The *first* Expression, of her Resting Contentation, is this; *Let him kiss me with the kisses of his mouth: for thy love is better than wine.* Now, *Wine* (as the Psalmist hath it) *maketh glad the heart of man.* And, it is said *To cheer God and Man.* Hence that Lesson of *Lemuel's* Mother, *Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.*

The first Expression. Cant. 1.2. expounded. Psal. 104.15. Judg. 9.13. Prov. 31.6. Vers. 7.

Let him drink, and forget his poverty, and remember his misery no more.

Let wine be never so pleasant, yet, the love of *Jesus* is (and will, at length, be found to be) BETTER THAN WINE. This is her *first* Expression.

The *second* Expression of her Resting Contentation, is this; *A bundle of Myrrhe is my well-beloved unto me: he shall lie all night betwixt my breasts.*

The second Expression. Cant. 1.13. expounded.

Some read it a *bag of Myrrhe*; that is,

is, of the precious *Gum* that drops from the *Myrtle-tree*; which (as ſome obſerve) was uſually worn of old (for the ſame intent that Musk, and Civet is now) in little bags or purſes about their Necks.

Mr. *Wilſons* Chriſt. Dict. compleated by Mr. *Symſon*.

Myrrhe, it hath a very pleaſant and fragrant ſent. Hence that expreſſion of the Pſalmiſt, *All my garments ſmell of Myrrhe*. Hence alſo that allurement of the harlot to the young man, *I have perfumed my bed with Myrrhe*. Now, * *Ointment and perfume* (as *Solomon* hath it) *rejoyce the heart*.

Myrrhe.

Pſal. 45. 8.

Prov. 7. 17.

* Prov. 27. 19.

The ſenſe then of *this* expreſſion of the *Spouſe*, is this; As a bundle (or, if you will, a Noſe-gay) of Myrrhe, being placed in the *Boſom*; (or, as a precious *Pomander*, or *ſweet-Ball* of Myrrhe, being hung, in a bag about the Neck, and hanging down between the Breaſts) doth ſend up a very pleaſant, and a conſtant ſavour, from thence into the Noſtrils: Even ſo, the ſweetneſs of *Jeſus*, being applied unto the Soul, doth afford it a comfortable and continual Refreſhment. This is her *ſecond* expreſſion.

The ſenſe of this her ſecond expreſſion.

The

The *third* Expression of her Resting Contentation, is this; *My beloved is unto me, as a cluster of Camphyr* (or Cypres) *in the Vineyards of Engedi.* The third expression. Cant. 1. 14. expounded.

Engedi (that I may give you the *Topography* of it) it was (as the Learned observe) a place in the Land of *Canaan*, which fell to the Tribe of *Judah*. *Engedi* described.

Thither fled *David*, in his extremity, for shelter from the persecution and prosecution of *Saul*. *He dwelt* (saith the story) *in strong holds at* Engedi. 1 Sam. 23. 29.

It was near unto the Sea; and it was watered with springs: By reason whereof, it was a very fruitful soil for Gardens and Vineyards, wherewith accordingly it did abound.

In these Vineyards of *Engedi*, did grow this *Camphyr* or *Cypres* which is here mentioned. Concerning which, Expositors are of this opinion; That, whatsoever it was in respect of its *proper Name*, yet, in respect of the *thing it self*, it was a shrub or a plant of rare worth and operation: the Fruit thereof grew in great *Clusters*. Which English Annotat. in loc.

O clusters,

cluſters were not onely very *Medicinal* for the Body, but alſo *Beautiful*, and *Aromatical*; very pleaſant to the *ſight*, and very fragrant to the *ſent* of the Paſſengers thorough thoſe Vineyards. They are alſo of this opinion, That it brought forth this fruit, ſeveral times in one year.

The ſenſe of this her third expreſſion.

The ſenſe then of *this* Expreſſion of the *Spouſe*, is this; As the Cluſters of this fruit, within the fruitful Vineyards of *Judea*, are delectable unto the Paſſengers, both in reſpect of their pleaſant *ſight*, and their fragrant *ſent*: Even ſo the Lord *Jeſus Chriſt*, is very delectable unto the ſouls of all his Saints, in reſpect of his incomparable ſweetneſs. This is her *third* Expreſſion.

The fourth expreſſion. Cant. 2. 3. A Gloſs upon it.

The *fourth* Expreſſion of her Reſting Contentation, is this; *I ſate down under his ſhadow, with great delight*, (or, as it is in the Margin, *I delighted, and ſate down under his ſhadow*) *and his fruit was ſweet to my taſte.*

The ſhadow of the tree (as experience proves) is a comfortable ſhelter againſt the heat of the Sun. Hence it

it is, that travellers and others, in the height and the heat of Summer, do exceedingly delight themselves in cool Arbours, and shady places. —— Thus *Jonah* prepared for himself a Booth, *and sate under it, in the shadow. And, the Lord prepared for* Jonah *a Gourd, and made it to come up over him, that it might be a shadow over his head, to deliver him from his grief: So* Jonah *was exceeding glad of the Gourd.* Jonah 4. 5. Vers. 6.

In the Hebrew thus it is, (as your Margins tell you) And he rejoyced with great joy.

Jesus Christ he is, *A Tabernacle for a shadow in the day-time from the heat.* Isa. 4. 6. See Isa. 25. 4.

He is a refreshing and a sheltring *shadow*, against the sweltring *heat*. He is a shadow to his Saints, against Against what Christ is a sheltring shadow.

The *fiery Temptations of the Devil.*

The *hot Persecutions of the World.*

The *burning Heat of Sins Guilt.*

The *red hot Wrath of an Angry God.*

So exceedingly satisfied is the soul of a Saint; and so fully is it delighted and contented in the enjoyment of Sect. 59. *A Regression.*

Jesus; as that it can say with S. *Augustine*, *Obsecro, omnia mihi exaresçant, ut tu solus dulcis fias.* Let all things (saith he) I beseech thee, wither, yea wax dry to *me*, that thou (sweet *Jesus!*) (and thou onely) mayest become sweet unto me.

A saying of S. *Augustine.*

Let Worldlings take as much delight as possibly they can; to swim to and fro in pleasant streams of Honey; to bathe themselves in Rivers of liquid Gold, or dissolved Diamonds; to tumble up and down in beds of Down, and heaps of well-blown Roses; to crown their Heads with buds of Roses, or Garlands of fragrant Flowers. Yet notwithstanding, their greatest contentment in these and the like enjoyments, cannot possibly equal (much less excel) the *Resting Contentation of a Saint in the enjoyment of his Saviour*: which is the *second* Touchstone of true Affection.

Sect. 60.

The third Touchstone *of true Affection.*

The *third* Touchstone of true Affection, is this; *Firm* RESOLUTION *of fast Retention.*

Resolution of fast Retention.

The soul of a Saint, having once a *part in Christ*, cannot endure to *part with*

with Christ, or to *depart from Christ*.

Sweet was that saying of S. *Augustine*, *Domine, si vis ut recedam à te, da mihi* ALIUM TE, *aliàs non recedam.* *O Lord* (saith he) *if thou wilt that I shall depart from thee, thou must give me* ANOTHER THEE, *or else I will not depart.* A saying of S. *Augustine.*

And certainly,

Non minor est virtus quam quærere parta tueri.

Careful *keeping*, is as requisite as painful *getting*.

It was but a little (saith the Spouse) *that I passed from them* (that is, the Watchmen) *but I found him whom my soul loveth*: I HELD HIM (*as well as* beheld *him*) AND WOULD NOT LET HIM GO, *until I had brought him into my mothers house, and into the chamber of her that conceived me.* Cant. 3. 4.

A Saints Practice will parallel the *Scribe*'s Promise, which he made unto our Saviour, saying, *Master*, (ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ) *I will follow thee whithersoever thou goest.* The Scribe's promise to *Christ*. Matt. 8. 19.

The soul of a Saint cleaves as close-

Ruth her conſtancy to *Naomi*.

ly unto *Chriſt*, as *Ruth* did, of old, unto her Mother in Law.— Who, when ſhe was deſired, by *Naomi* her Mother, to return after *Orpah*, her ſiſter in law, (*who was gone back unto her people, and to her gods*) ſhe returned her this following anſwer:

Ruth 1.16. *Intreat me not* (or, be not againſt me) *to leave thee, or to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people ſhall be my people, and thy God my God.*

17. *Where thou dieſt, I will die, and there will I be buried: the Lord do ſo to me, and more alſo, if ought but death part thee and me.*

Eliſha his conſtancy to *Elijah*.

It will alſo cleave as cloſely, as *Eliſha* did unto his Maſter *Elijah*. He was no leſs than three ſeveral times, deſired, by him, to ſtay behind him; And he as often, returned his Reſolution, in theſe words, *As the Lord liveth, and as thy ſoul liveth, I will not leave thee.*

2 King. 2. Verſ. 2,4,6.

When once the Saints and their Saviour are mutually betrothed, it is *To have and to hold* each other, (*pro termino*

no fine termino) as long as *they live on earth*, and, as long as *he lives in heaven.*

Those persons which have true affection to, and sweet enjoyment of *the chiefest Beauty*; They will not be so *unmannerly*, as to *bid him be gone*; nor yet so *unwise*, as to *let him be gone*, upon any account whatsoever; whether it be

1. *Upon the account of Good*: or
2. *Upon the account of Evil.*

1. They will not either bid him, or let him be gone,

UPON THE ACCOUNT OF GOOD.

Whether it be

1. For the *obtaining of any good which they have not.* Or,
2. For the *Retaining of any good which they have.*

1. They will not either bid him, or let him be gone, For the *obtaining of any good which they have not.* Sect. 61. *Saints will not part with Christ, to obtain any other good.*

They had rather enjoy Christ, and want the Creature; than enjoy the

Creature, and want Chriſt.

If ſuch *defective* commodities are at ſuch an *exceſsive rate*, they are fully and firmly reſolved not to be the purchaſers.

They know well enough, that it will not be any advantage at all, unto any man, *though he ſhould gain even* THE WHOLE WORLD, *if he loſe his own ſoul*; which he muſt neceſſarily loſe, that parts with Chriſt. It is an impoſſible thing, for a man (for any man) to keep his ſoul, if he loſe his Saviour.

Matt. 16. 26.

The Saints of Jeſus will not (*Demas*-like) for the getting and gaining of any inferiour good, part with the chiefeſt good.

2 Tim. 4. 10.

They will not (with *Judas*) ſell their Saviour; although they they might receive a greater price (by ten thouſand degrees) for him, than *Judas* did.

They will rather ſay, as *Naaman* ſaid, *Are not* Abana *and* Pharpar, *rivers of* Damaſcus, better *than all the waters of* Iſrael? Is not Jeſus Chriſt, (that Pearl of price!) whom I do now

2 King. 5. 12.

now enjoy, Is not he of more worth than all the world?

Memorable (to this purpose) is the story of *Galeacius Caracciolus*, a renowned *Italian* Marques. Who being, after his Conversion, tempted, by a Jesuit, to *revolt* for mony, returned him this Answer; *Let their mony perish with them, who esteem all the Gold in the world, worth one dayes society with* Jesus Christ, *and his* Holy Spirit.

A story of *Galeacius Caracciolus.*

It was an incomparable Answer, which one returned, when he was tempted, *with Gifts*, to forsake his Saviour. *Do but offer me* (said he) *somewhat that is* better than my Lord *Jesus Christ, and you shall see what I will say to you.*

An unanswerable Answer. Mr. *Leigh.* Saints Encouragements in evil times.

2. They will not either bid him, or let him gone, *For the* Retaining *of any good which they have.*

Sect. 62. *Saints will not part with Christ to retain any other good.*

As, The Saints of *Christ* will part with *ALL*, for a part in him who is *All in all*: so also will they part with *All*, rather than they will *part with him*, or *depart from him*, who is *All in all.*

That

A fool of all fools.

That man deſerves a *fools Coat*, who, having, in his poſſeſſion, both a *Bag of Counters*, and a *Purſe of Gold*, for the preſervation of his *Counters*, ſhould caſt away his *Gold*. Or, having in his *Garden*, both Stinking *Weeds*, and fragrant *Flowers*, ſhould pluck up the *Flowers* by the roots, for preſervation of the *Weeds*.

A child of God will willingly part with thoſe things which he cannot poſſibly keep, rather than he will part with his Saviour, whom he cannot be without; either in point of his real Conſolation, whileſt he lives on earth; or, in point of his royal Coronation, when he leaves the Earth.

When a man is, at any time, in poſſeſſion of two good things at once, if he cannot poſſibly preſerve both of them, and yet may eaſily preſerve either of them; it will be his wiſedom, and ſhould be his care, to keep the beſt of them, and to part with that which may beſt be ſpared.

No abſolute neceſſity of creature-enjoyments.

There is not any abſolute neceſſity of *this*, or *that*, or *the other* Creature-Enjoyment. 'Tis poſſible for a man

man to get to Heaven, without any one of them. *Lazarus*, notwithstanding of his *Beggery*, was admitted into *Abraham*'s Bosom; when as *Dives*, notwithstanding of his *Bravery*, was transmitted into *Hell's* Torments. Luk. 16. 22. 23.

But (on the contrary) there is an absolute necessity of a reall interest in *Jesus Christ*. *Neither is their Salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved.* But, a necessity of *Jesus Christ*. Act. 4. 12.

Besides, *Jesus Christ* is not virtually enjoyed in the enjoyment of the Creature; but, the Creature is virtually enjoyed in the enjoyment of *Christ*. The Creature is *Virtually* enjoyed in the enjoyment of *Christ*.

The worth of many pieces of silver is in one piece of Gold. All the petty Excellencies which are scattered up and down in the Creature, are united and collected in *Jesus Christ*. The absence of the Creature, is fully made up in the presence of *Christ*. He that is a loser *for Christ*, shall never be a loser *by Christ*.

Sweet was that saying of *Paulinus Nolanus*, (and very pertinent to this present A saying of *Paulinus Nolanus*.

preſent purpoſe) when the town was taken, by the *Barbarians*, wherein his Treaſure was. *Domine* (ſaith he) *non excrucier propter aurum & argentum. Ubi enim ſint Omnia mea, tu ſcis.* That is; *O Lord! I will not be vexed for the loſs of my God, and my Silver. For where all my treaſures are, thou knoweſt.* As if he ſhould have ſaid, *Thou, O Lord, art unto me, inſtead of all things elſe.*

Auguſt. De Civit. Dei. lib. 1. cap. 10.

A ſaying of an Heathen.

It was the ſaying of a Heathen, *Contemno minutulos iſtos deos, modò* Jovem *habeam propitium.* That is, *I do diſdain thoſe petty Gods* (thoſe Demi-Deities) *ſo that* Jupiter (Great *Jupiter!*) *will be propitious to me.* The Saints of *Jeſus Chriſt* can, likewiſe, exceedingly ſcorn, and willingly part with all creature-Excellencies whatſoever; ſo that they may conſtantly enjoy the Lord Jeſus Chriſt.

The Application of it.

They care not much, though the dim *Taper* of the Creature be either burnt down into the ſocket; or totally extinguiſhed; ſo that they may but enjoy the *ſhining Sun.* They care not much, though they cannot *draw* water

ter at the full *Cistern*; or *drink* water at the sliding *Stream*; so that they may be, at any time, refreshed at the *Fountain-Head.*

Memorable is the story of *Hormisdas* a *Persian* Noble-Man. When he had been (for a while) deposed from, and deprived of all his Honours and Offices, because that he would not be perswaded to forsake Jesus Christ, and his Truth; He was afterwards restored unto them again. And *then*, he was requested, by the King, to renounce his Profession. To whom he returned this Answer: *Si me propter ista denegaturum* Christum *putas, ista denuò accipe.* If (said he) you suppose (or expect) that I will deny my Christ, to keep my Honours; Take them all again. This is the *first* Account. A notable story of *Hormisdas.*

2. They will not either bid him, or let him be gone,

UPON THE ACCOUNT OF EVIL.

Whether it be

1. For

1. For the *Preventing of any Evil, which is rationally expected by them.* Or,
2. For the *Removing of any Evil, which is really inflicted on them.*

Something of each.

Sect. 63.

Saints will not part with Chriſt for the prevention of any evil.

1 They will not either bid him or let him be gone, *For the* Prevention *of any Evil, which is rationally expected by them.*

The Expectation of *Perſecution* for the Name of Chriſt, will be no hindrance at all to their *Profeſſion* of the Name of Chriſt. It will not make them ſay, with the Slothful man,

Prov. 22. 13. *There is a lyon in the way, I ſhall be ſlain in the Streets.*

Neh. 6. 11. They will rather ſay, with *Nehemiah*; *Should ſuch a man as I fly? and who is there, that being as I am, would go into the Temple to ſave his life? I will not go in.*

There preſent Affection *UNTO* Jeſus Chriſt, well certainly expell all ſinful fear of future Affliction *FOR* Jeſus Chriſt.

Julius Ceſar his courage.

They will be as fearleſs as *Julius Ceſar* was, who (as it is ſtoried of him)

him) when he was forewarned of a Conspiracy which was against him in the Senate; made light of it, saying; *Mori se quam timere malle*; That is, that he had rather die then be affraid.

They will also be as fearless as *Luther* was, who was resolved (notwithstanding of all the diswasions of his friends) to enter into the City *Wormes*, (in the name of the Lord *Jesus*) although there were as many Devils to oppose him, as there were Tiles upon the Houses. *Luther's* Courage. *Melch. Adam.*

They can say with holy *Job*; *Though he slay me, yet will I trust in him.* Job. 13. 15.

They can also say (every one for himself) with the Apostle S. *Paul*,— *I am ready, not to be bound onely, but also to dye at* Jerusalem, *for the name of the* Lord Jesus. Act. 21. 13.

They can also say with that *Dutch* Martyr; Christo *submittemus, si sexcenta si nobis essent colla.* *Let us* (said he) *submit our selves unto* Jesus Christ, *although we had even six hundred necks.* A saying of a Martyr.

Sect. 64. *Saints will not part with Christ, for the Removal of any evil.*

2. They will not either bid him, or let him be gone, *For the* Removal *of any evil which is, at any time, really inflicted upon them.* Ma-

Cant. 8. 7. *Many waters cannot quench love, neither can the floods drown it.*

All the *floods* of their *Affliction*, cannot possibly extinguish the *fire* of their *Affection.* Their Affection to the Lord *Jesus Christ*, is thereby rather enflamed than diminished; like as the unslak'd lime, is the more enlivened, by the water which, at any time, is cast upon it.

If that their Affections cannot possibly be removed from them, unless that *Jesus Christ* be also removed from them, it will be their Resolution to keep them both; That is, to *Enjoy him*, and to *endure* them. This leads me from the *third* Touchstone of true affection (*Firm Resolution of fast retention*) to the *fourth.* And,

Sect. 65. *The fourth Touchstone of true Affection.* *Toleration of Tribulation*; Which Tribulation is premised upon a double account.

The *fourth* Touchstone of true Affection, is this;

Patient TOLERATION *of painful Tribulation.*

Be it here premised. That Tribulation is the common lot of Saints, so long as they remain on this side Heaven.

Their

Their common lot it is upon a double Account.

Upon the Account of their *Humanity.*

Upon the Account of their *Christianity.*

Tribulation is their lot.

1. *Upon the Account of their* Humanity. 1. Of their *Humanity.*

Man (said *Eliphaz*) *is born unto trouble, as the sparks fly upwards.* Job 5. 7.

Man that is born of a woman (said holy *Job*) *is of few dayes, and full of trouble.* Job 14. 1.

Quemcunq; miserum videris, hominem scias, said *Seneca.* That is; *Whomsoever thou seest* (at any time) *in misery, thou mayst know him to be a man.* *Seneca.*

Man (when born) comes weeping into the world, because he comes into a weeping world. Hence was that expression of S. *Augustin*, concerning the crying of a new-born Infant; *Nondum loquitur* (said he) *& tamen prophetat*: He cannot speak as yet; yet notwithstanding, by his very tears, he plainly propheſies of his ensuing sorrows. Hence also (as some observe) *Lawyers* An Expression of S. *Augustin.*

do define *Living* by *Crying*; A Still-born childe being accounted *Dead* in Law. This is the *firſt* account.

2. Of their *Chriſtianity.*

2. Tribulation is their lot, *upon the account of their* Chriſtianity. This is moſt pertinent to our preſent purpoſe.

Luther.

Qui non eſt Crucianus, non eſt Chriſtianus, ſaid *Luther*. He is not a real

*Mat. 27. 32.

Chriſtian, that is not (like * *Simon* the *Cyrenian*) a Croſs-bearer. *Like him*, I ſay; though not *formally* (that material and numerical croſs of Chriſt being not (in probability) now extant) yet *virtually*. *Like him*, I ſay: yet,

* Ἀγγαρεύσαι. *Cogunt invitum.* Mar. 15. 21.

not ſo much by *violent* * *compulſion from without*, as by *vehement impulſion from within.*

Luther.

Hæres crucis Eccleſia, ſaid *Luther*. *The Church is the Heir* (though not of the *curſe*, yet) *of the croſs.*

Pſal. 34. 19.

Many are the afflictions of the righteous, ſaith the *Pſalmiſt*.

Joh. 16. 33.

Ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ſaith our *Saviour*. *In this world ye ſhall have Tribulation.*

Act. 14. 22.

We muſt through much tribulation, enter into the Kingdom of God, ſaid the perſecuted Apoſtles. *All that will live Godly*

Godly in Chriſt Jeſus *ſhall ſuffer perſecution*, ſaith S. *Paul.* 2 Tim. 3. 12.

Princes crowns (ſaith a Divine) have a Croſs *over them*, but *Chriſt's* hath one under it. Dr. *Clark.*

The pureſt Wheat (ſaith one) is cleaneſt fann'd. The fineſt Gold is ofteſt tried. The ſweeteſt Grape is hardeſt preſt. The trueſt Chriſtian, is heavieſt croſt.

We muſt go *Per anguſta ad auguſta*. Through a real Purgatory, to a royal Pallace. Through a pinching Wilderneſs, to a pleaſant Paradiſe. Through the Red Sea, to the Land of Promiſe. Through a tempeſtuous Ocean, to the *Summer-Iſlands*.

God firſt of all Threſheth, and then Winnoweth his Corn, ere he gather it into his Garner. He grindes his Wheat, ere he makes his Manchet. He hews his Stones, ere he builds his Pallace. Diamonds are cut (by the skilful Lapidary) with Care and Curioſity, ere they be ſet in Gold; and ſo are Saints, ere they be ſet in Glory.

All Saints muſt expect Afflictions,

from the hands of God, out of his unspeakable love to their Souls, tending to their * Instruction. They must also expect Persecutions, from the hands of men, out of their implacable hatred to their persons, (upon the account of their Religion) intending their Destruction. This is the *second* Account.

* Παθήματα Μαθήματα. *Nocumenta Documenta*: Schola crucis, Schola lucis.

This being premised; I shall now present you with a pertinent position, and a plain Exposition. Namely,

Sect. 66. *A pertinent Position; being the 4th Touchstone reiterated.*

The patient Toleration of heavy Affliction, is an apparent Manifestation of high Affection.

When those Afflictions which do, at any time, befall us, *upon the account of Humanity*, are patiently endured; *This* patient tolleration may possibly proceed from *Constraining Necessity*. But, when those Persecutions which do befall us, *upon the account of Christianity*, are patiently endured; *This* patient tolleration doth probably proceed from *Extraordinary Affection*.

A Reason of the said position.

And, the Reason hereof is this; Religion is the *very cause* (if not the

the *onely* cauſe) of the Wretched Perſecutions, and reſtleſs Proſecutions of wicked men. And conſequently, would Chriſtians, with ſpeed, renounce their *Religion*, they might alſo, with eaſe, remove their *Vexation*.

For THY SAKE (ſaith the *Pſalmiſt*) *we are killed all the day long: we are counted as ſheep for the ſlaughter.* Pſal. 44. 22.

The Apoſtle *Paul*, before his Converſion (according to his own Confeſſion) *perſecuted the* WAY *unto the death; binding, and delivering unto priſons both men and women.* Act. 22. 4.

They alſo (ſaith *David*) *that render evil for good, are mine adverſaries:* BECAUSE I FOLLOW THE THING THAT GOOD IS. Pſal. 38. 20.

Deliver me (ſaith he) *from the workers of iniquity; and ſave me from bloody men.* Pſal. 59. 2.

For lo, they lye in wait for my ſoul: the mighty are gathered againſt me; NOT FOR MY TRANSGRESSION, NOR FOR MY SIN, O LORD! 3.

For this it was, that *Cain* of old,

Butcher'd his Brother. (The firſt man that ever dyed, dyed for Religion.)

1 Joh. 3. 12. *Becauſe* (ſaith the *Apoſtle*) *his own works were evil, and his brother's righteous.*

Now; Thoſe Perſons who do affect the Lord *Jeſus* Perfectly, will accordingly ſuffer, upon the account of the Lord *Jeſus*, Patiently.

1. They will ſuffer patiently *From him.*
2. They will ſuffer patiently *With him.*
3. They will ſuffer patiently *For him.*

Sect. 67. *Love-ſick Saints will ſuffer patiently from Chriſt.*

1. *They will ſuffer patiently* FROM HIM.

Out of the very great Affection that is in their Hearts, they do very kindly accept of the greateſt afflictions at his Hands; when he doth lay his hand upon their Backs, then they do lay their hands upon their Mouths.

Prov. 27. 6. They know well enough, that (as *Solomon* ſaith) *Faithful are the wounds of a friend.* Hence they ſay with the *Pſalmiſt*, even in the midſt of their ſaddeſt ſufferings, Pſal. 119 75. *In very faithfulneſs thou afflicteſt me.* The

The Blows of *Jesus Christ* will never be able to drive them away from *Jesus Christ*.

They will be, in this case, as *Diogines* was, of whom it is recorded, to this effect; that, the more he was repulsed, by *Antisthenes* the Philosopher, and threatned to be beaten, by him, from his School, the more he frequented it. And, when he, at any time, shook his staff at him, as if he would beat him, he willingly put his head beneath it, and *thus* bespake him * *Do you but beat, and I will find you a* Head *to beat upon. Nor shall you ever find so hard a* Club, *as therewith to drive me away from your Philosophy.*

A memorable story of *Diogines.*

* Cæde si vis; at nullum invenies baculũ tam durum, quo me abs te abigas, dum aliquid dixeris. Erasm. Apoph. lib. 3. de *Diog.* Cynic. vide quoq; *Ælian.* lib. 10. cap. 16.

Nay; They will say with holy *Job*, *Though he slay me, yet will I trust in him.*

Job 13. 15.

They know well enough, that his *Blows* do proceed from his *Bowels*; And *their* Afflictions are the Products of *his* Affections.

For, (according to the Apostles Affirmation) *whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.*

Heb. 12. 6.

Heb. 12. 7. *If* ye *endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?*

8. *But if ye be without chastizement, whereof all are partakers, then are ye bastards, and not sons.*

Sect. 68. *Love-sick Saints will suffer patiently with Christ.*

2. *They will suffer patiently* WITH HIM.

They will say concerning him, as *Thomas* said once to his Con-disciples, concerning *Lazarus*. When *Christ* had told them plainly that *Lazarus* was dead; Then he said, *Let us also go, that we may dye with him.*

Joh. 11. 16.

They will also (yet, in all humility) say unto their *Saviour*, with *Peter*, and the rest of the Disciples; *Though I should dye with thee, yet will I not deny thee.*

Mat. 26. 35.

They will not be like unto *Summer-Birds*, which do forsake the Climate, as soon as it doth begin to become cold.

Nor will they be like unto *Pleasure-Boats*, which are onely able to sail up and down, upon the silent and peaceable *River*. But, like unto strong, stout, and stately *Friggots*, which

which are able to plough the very *Ocean*; and to Triumph, with confidence, over its proudest Waves.

A friend (saith *Solomon*) *loveth at all times, and a brother is born for adversity.* Prov. 17. 17. *There is* (saith he again) *a friend that sticketh closer than a brother.* Prov. 18. 24. Such *fast friends* unto their blessed *Saviour*, will they ever indevour to prove themselves.

They will (without question) be very willing to *Drink of the Cup that* Christ *himself hath drunk of, and to be baptized with the Baptisme that he was baptised with.* Mat. 20. 22.

They are not ignorant of that saying of their *Saviour*; Mat. 10. 24.

The Disciple is not above his Master, nor the Servant above *his Lord.* 25.

It is enough for the Disciple that he be AS HIS MASTER: *and the Servant* AS HIS LORD.

Hence it was that *Godfrey* of *Bullein* (as it is reported of him) would not be crowned in *Jerusalem*, with a Crown of *Gold*; where *Christ* was crowned with a Crown of *Thorns*. A story of *Godfrey* of *Bullein* in *Leigh*. Saints Encouragements.

They know (and believe) that, *whoso-*

Luk. 14. 27. *whoſoever doth not bear his Croſs, and come after him, cannot be his Diſciple.*

Deucalion his love to *Pyrrha*. Ovid. Metam. lib. 1.

Hence they ſay to him, as *Deucalion* ſaid once to his *Pyrrha*,

——*Si te quoq; pontus haberet,*
Te ſequerer conjux, & me quoq; pontus haberet.

If *Thou* art overwhelm'd in th' Ocean deep,
That Very Ocean ſhall *Me* alſo keep.

A ſtory of *Phocion*. *Plutarch.* vide Eraſ. *Apophth.* lib. 4. De *Phocion.* Num. 19.

'Tis ſtoried of *Phocion*, that, being condemned to dye, he thus beſpake one, who, it ſeems was to dye with him, Οὐκ ἀγαπᾷς μετὰ Φωκίωνος ἀποθανούμενος. *Art thou not* (ſaid he) *very well pleaſed, ſeeing thou art now to dye with* Phocion?

The Saints of *Jeſus* are very well contented to be (at all times) *Fellow-Commoners, and Fellow-Sufferers with him their Saviour.*

Petronius his ſaying to *Ceſar*.

They are alwayes in the ſame mind that *Petronius* was once of, when he told *Ceſar*, *That he had rather be with* Cato *in the* Priſon-Houſe, *than with* Him *in the* Senate-Houſe.

They will cleave as cloſe unto him, as

as *Antonia Flaxilla* did (of old) unto her husband *Priscus*. When he was banished by *Nero*; she left all the abundance, and the delights of *Rome*, (which, had she pleased, she might still have enjoyed) to accompany her said husband in his Banishment.

The constancy of *Antonia Flaxilla* to her husband *Priscus*.

They will also cleave as close unto him, as many *Persian* women did unto their husbands. The Story is this; There was once a battel fought between *Selymus* the *Great Turk*, and the *Persians*. The *Turks* obtained the Victory. After which victory, there were found, among the heaps of slain *Persians*, the dead bodies of many *Women*, who being armed, and (out of their Affection) following their husbands, dyed with them in the Battel.

The constancy of some *Persian* women to their husbands. R. *Knolles* Turk. Hist. The life of *Selymus* the first, 3d Emp. of the Turks.

3. *They will suffer patiently* FOR HIM.

Sect. 69. *Love-sick Saints will suffer patiently for Christ.* Gal. 6. 17.

They will (out of the reality, and the transcendency of their Affection) they will, I say, be content (with the Apostle) *to bear in their bodies the marks of the* Lord Jesus.

They will (with the Apostles when they

Act. 5. 41. they were beaten) *rejoyce that they are accounted worthy to ſuffer ſhame for his name.*

Gal. 6. 14. They will ſay (with S. *Paul*) *God forbid that I ſhould glory, ſave in the Croſs of our* Lord Jeſus Chriſt.

An expreſſion of S. *Auguſtin.* Martyr etiam in catenis gaudet, ſaith *Auguſtin.* *A Martyr doth rejoyce* (exceedingly rejoyce) *even in his very chains.*

A notable expreſſion of *John Careles* in his letter to *Agnes Glaſcock.* Fox Acts and Monum. vol. 3. p. 729. It was an excellent Expreſſion of an Engliſh Martyr, in a pious letter of his, written from Priſon to a pious Gentlewoman, *Concerning her ſealing the Lords Verity, with the Teſtimony of her blood.* His Expreſſion was this; "*Surely (ſweet Siſter) This is the greateſt Promotion, that God can bring "you, or any other unto in this life; "and an Honour that the higheſt Angel "in Heaven is not permitted to have.*

An expreſſion of a *Martyr.* Clarks looking-Glaſs. Chap. 96. *God forgive me* (ſaid another Martyr) *mine unthankfulneſs for this* exceeding great *mercy; that amongſt ſo many thouſands, he chuſeth me to be one in whom he will ſuffer.*

An expreſſion of a *Martyr.* Gen. 29. 20. *Can I dye* but once *for Chriſt?* ſaid a Third. Jacob *ſerved ſeven years for* Ra-

Rachel: (and after their Expiration, seven more) *and they seemed unto him but a few dayes, FOR THE LOVE HE HAD TO HER.* And yet, it was a hard service. *In the day* (saith he) *the Draught consumed me, and the Frost by Night, and the sleep departed from mine eyes.* Gen. 31. 40.

Those who do really burn *in Flames of Love to Christ*, should also be content to burn (if God will have it so) *in flames of Fire for Christ.*

They should be very willing (*Elias*-like) to ascend unto their Saviour, even in a *Fiery Chariot.* To this end, they should consider seriously and frequently, that, It is not a dayes journey between the Cross and Paradise. *TO DAY* (said our *Saviour* to the repenting Thief) *To day shalt thou be with Me in Paradise.* This is the *fourth* Touchstone of true Affection. *Patient Tolleration of painful Tribulation.* 2 King. 2. 11. Luk. 23. 43.

Sect. 70. *The fifth Touchstone of true Affection. Opposition (Cordial and Actual) unto Abomination.*

The *fifth* Touchstone of true Affection, is this;

Zealous OPPOSITION *unto sinful Abomination.*

Where

Where there is a ſingle (and a ſingular) Affection unto *Jeſus Chriſt*, who is the Chiefeſt and the Choyceſt Beauty, there will be a double Oppoſition unto ſin, which is the greateſt deformity. Namely,

Cordis & Corporis.

1. There will be a *Cordial Oppoſition.*
2. There will be an *Actual Oppoſition.*

Speak we ſomething by way of Expoſition, concerning each of theſe Oppoſitions.

The *firſt* kind of Oppoſition is

A CORDIAL OPPOSITION.

Cordial Oppoſition unto Sin which is loathſome, is the natural Product of Cordial Affection unto Jeſus Chriſt who is lovely.

This Cordial Oppoſition is a divine Compoſition, of two Ingredients. Whereof

The *firſt* is this, *Perfect Deteſtation of ſin.*

The *ſecond* is this, *Bitter Lamentation for ſin.*

The

The *first* Ingredient of this Cordial Opposition is this;

Sect. 71. *The first Ingredient of Cordial Opposition.*

PERFECT DETESTATION OF IT.

Perfect Detestation of sin.

All hatred in the World is the product of some love or other. *Sin-Detestation* is both an ingredient of Cordial Opposition to sin, and also a product of Cordial Affection unto *Christ*. Every *Christ-Lover*, is a sin-loather. *Ye that love the Lord* (saith the *Psalmist*) *HATE EVIL.* Psal. 97. 10.

Detested it must be, and (where true affection is) will be,

1. *Universally.* 2. *Exceedingly.*

Sin must be detested.

1. *It must be detested UNIVERSALLY.* And indeed, so it *hath* been, and so it *will* be, by all those who love the Lord *Jesus Christ* Affectionately. 1. Universally.

I hate (saith the psalmist, once and again) EVERY *false way.* Psa. 19. v. 104. & vers. 128.

The Apostle *Jude* speaks of *Hating even* THE GARMENT *spotted with the flesh.* Jude vers. 23.

A man cannot possibly love *Christ*, unless he *loath sin*. Nor can he possiby loath sin *aright*; unless he loath sin

AS

AS SIN. Nor can he poſſibly loath ſin *AS SIN*, unleſs he loath *EVERY SIN. A quatenùs ad Omne valet conſequentia*, is a received *Maxime amongſt the learned.* He that hates a Toad *as a toad*, or a Serpent *as a Serpent*, he hates *all Toads*, and, *all Serpents.* Τὸ μίσος πρὸς τὸ γένη, ſaid *Ariſtotle. Perfect hatred is ever againſt* THE WHOLE KIND *of any thing.*

Ariſt. Rhetor. lib. 2.

2. Exceedingly.

2. *It muſt be, and will be deteſted EXCEEDINGLY.*

This is notably imported in that Expreſſion and Exhortation of the Apoſtle, *Let love* (ſaith he) *be without diſſimulation* (Ἀποστυγοῦντες τὸ πονηρὸν.) Abhorring *that which is evil.*

Rom. 12, 9. Expounded.

He doth not ſay, HATING *that which is Evil*, but ABHORRING *that which is evil. Plus eſt* ἀποστυγεῖν *quam* μισεῖν, ſaith Learned *Beza.* 'Tis more to *ABHORRE* than it is to *HATE.*—*ABHORRENCY* is *Hatred* in its *utmoſt Extremity.*

Beza in loc.

The Original word in the Text, (as Criticks obſerve) is very Emphatical. The *Simple Verb* στυγέω imports *Extreme deteſtation*, which (as

S.

S. *Chrysostom* observes) is exceedingly agravated by the *Composition*.

The Radical word *Styx*, from whence the word in the Text is Originally descended, hath, amongst Humanists, a double Acceptation. A double acceptation of word Στυξ.

1. 'Tis taken for a certain *Well* in *Arcadia*, The water whereof is such strong *Poyson*, as that who so drinks thereof immediately dyes. The first Acceptation.

The Sense then of this place, according to *this* Acceptation of the word, is this; The Sense of the Place.

Hate Sin, as you hate POYSON, *and* DEATH *which followeth thereupon*. Hated sin must be as *Poyson*, and *Death*.

Now, how exceedingly men do hate both *Poyson* and *Death*, who knows not?

How exceedingly do they hate *POYSON!* Men do exceedingly hate *Poyson*.

Will not men be very loth to drink (nay, will they not loath to drink, though in a Golden Cup) that Liquor which is compounded of Toads, Serpents, Vipers, Spiders, and other venomous creatures, Stamp'd and strained?

Did men consider seriously that *Sin is poyson*, they would not so frequently, so freely (and, as the Proverb is, *without fear or wit*) *Drink in iniquity like Water*, as *Eliphaz* phrazeth it.

Job 15.16.

Men do also hate *Death*.

How exceedingly also do they hate *DEATH!*

Aristotles Expression concerning death.

Hence Death is called, by the Philosopher, πάντων τῶν φοβερῶν φοβερώτατον. *Of all things terrible THE MOST TERRIBLE.*

Job 18.14.

Hence also, it is called by *Bildad*, *The King of Terrours*. Well may that be called *The King of Terrours*, which is even a *Terrour to Kings*.

A story of *Lewis* th 11th in *Leigh*. Saints Encouragements.

Witness *Lewis* the Eleventh of *France*; of whom it is reported, that he straitly charged his Servants, that when they saw him sick, they should never dare to name, in his ears, that bitter word *DEATH*.

A story of *Appius Claudius* Trap.

'Tis storied of *Appius Claudius*, that he loved not the Greek *Zeta*, because it representeth, as often as it is pronounced, *The gnashing Teeth of a Dying person.*

So exceedingly do many men (yea, most

most men) hate Death, as that they would never leave the world, were they not enforced to leave the World. Hence that Expression of *Bildad*, *He shall be* DRIVEN *from Light into Darkness, and* CHASED *out of the World.* This is the *first* Acceptation. Job 18.18.

2. 'Tis taken for a *River in Hell*, feigned by the *Poets*, and called by that Name. And consequently, by a *Synechdoche*, (the part being put for the whole) it may be taken for *Hell it self.* The second Acceptation.

And the sence of this place, according to *this* Acceptation of the word, is this; The Sense of the place.

Hate Sin, as You hate HELL. Hated Sin must be as *Hell.*

And indeed, Hell its self is not more loathsom than (nor so loathsom as) Sin is, which brings men thither. There is as great a Hell *IN SIN*, as there is *FOR SIN.* Hence it was, that good *Anselm* (as it is recorded of him) professed seriously, that, if he were put to his choyce, *He would chuse* HELL IT SELF *rather than* SIN. This is the *first* ingredient of this Cordial Opposition. *Perfect Detestation.* An Expression of *Anselm*

Sect. 72. *The second ingredient of Cordial Opposition. Bitter Lamentation for sin.*

The *second* Ingredient of this Cordial Opposition, is this;

BITTER LAMENTATION FOR IT.

Which *Lamentation*, as it is an *Ingredient* of Cordial Opposition unto Sin; so it is a *Product* of Cordial Affection unto *Christ*.

Where both these are (and they do go together) there will be lamentation (bitter lamentation) upon a double Consideration.

1. Other mens sins are to be lamented.

1. Upon the Consideration of *other mens sins*.
2. Upon the Consideration of *their own sins*.

1. There will be bitter lamentation *Upon the Consideration of* OTHER MENS *Sins*. When other men (in their sight) throw Dirt and Filth in the Face of *Christ*, then *they* will endevour, what in them lies, to wash it off with *their* Tears.

What is, at any time, a *dishonour* unto *him*, will also be an *Heart-breaking* unto *them*. Nor is it to be wondred at. For;

Men

Men are usually (yea, and exceedingly) *affected with*, and *afflicted for* the injuries and dishonours done, at any time, unto their *Earthly Relations*. Thus was *Moses*, * when he spied an *Egyptian* smiting an *Hebrew*. Thus also were * *Simeon* and *Levi*, for the Rape of their Sister *Dinah*; The Fact was *tyrannical* (a Rape is no better) The Effect was *tragical*.

* Exod. 2. 11, 12.

* Gen. 34. 1, 2. Compared vers. 25.

It caused the dumb son of *Cræsus* (King of *Lydia*) to speak (as it is storied of him) when he beheld a souldier running after his father, with a drawn sword (after that his City *Sardis* (whither he was fled for shelter) was stormed, and taken, by *Cyrus* King of *Persia*, from whom he fled.) *O man!* (said he) *kill not the King*; or to this effect. So exceedingly was he (at that instant) *affected* unto his Father; and *afflicted* within himself, for his Father's present danger. As much (nay, much more) are they grieved and troubled, when they do (as they *dayly* do) behold ungodly men, *spit* in his blessed Face, with their blasphemous and polluted Lips;

King *Cræsus* his dumb Son. *Pezel.* Mel. Hist.

Lips; and throw Dirt upon it by their profane Lives.

Psal.69.9. *The reproaches* (saith *David*) *of them that reproached thee, are fallen upon me.*

Psal.119.53. And again; *Horrour hath taken hold upon me: because of the wicked that forsake thy law.*

Vers.136. And again; *Rivers of waters run down mine eyes: because they keep not thy law.*

In fontem frontem, in flumina lumina vertam.

Vers.158. And again; *I beheld transgressours, and was grieved: because they kept not thy word.*

2 Pet.2.7. Just *Lot* (as S. *Peter* speaks) *was vexed with the filthy Conversation of the wicked Sodomites.*

8. *That righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds.*

There are (as it is observed) sins of *Communion*, as well as sins of *Commission*. *From mine* OTHER MENS SINS (saith one) *O Lord deliver me.* If other mens sins be not laid to our

Hearts,

Hearts, they shall certainly be laid to our *Charge*.

2. There will be bitter Lamentation *Upon the Consideration of* THEIR OWN *Sins*; and especially upon *that* consideration. 2. Our own Sins are to be lamented.

This will broach both their Eyes, and their Hearts. This will make the *one* to *Weep outwardly*, and the *other* to *Bleed inwardly*.

My life (saith *David*) *is spent* with Grief, *and my years* with Sighing. Psal. 31. 10.

Tertullian said of himself, *that he was* (nulli rei natus nisi Pœnitentiæ) *born for no other end but* Penitence. *Tertullian.*

S. *Hierom* complained that he had *Furrows upon his Face*, and *Ice-sicles upon his Lips, with continual weeping*. S. *Hierom.*

The reality of their Affection to *Christ*, is discoverd by the greatness of this their Lamentation for sin. The Souls of affectionate Saints, they are not onely *dip'd*, but even *steep'd* in tears of true Contrition.

Μακάριοι οἱ πενθοῦντες, saith our blessed *Saviour*. *Blessed are they that mourn.* Mat. 5. 4. Expounded.

The Greek word πένθος signifies (as the Learned observe) a *Funeral-Sorrow*. Πένθος its signification.

Sorrow. Luctus Ex morte amicorum. Such a sorrow as is at the death of our deareſt friends.

Such a Sorrow, as was that of *Jacob* for *Joſeph*: whom he ſuppoſed to be rent in pieces, by ſome evil beaſt, when he ſaw his Coat, which his brethren had dipped in the blood of a Kid.

Gen. 37. 34. *And Jacob rent his cloaths, and put ſack-cloth upon his loines, and mourned for his ſon many days.*

35. *And all his ſons, and his daughters roſe up to comfort him: but he refuſed to be comforted: and he ſaid, For I will go down into the Grave unto my ſon ſorrowing.*

Such a Sorrow as was that of *David* for *Abſalom*. *O my ſon* Abſalom, *my ſon, my ſon* Abſalom: *would God I had died for thee, O* Abſalom, *my ſon, my ſon.*

2 Sam. 18. 33.

Yea, ſuch a Sorrow, as was that of *Rachel*. *In* Rama *there was a voyce heard, Lamentation, and weeping, and great mourning*; Rachel *weeping for her children, and would not be comforted, becauſe they are not.*

18.

They

They shall look upon me (saith he by his Prophet) *whom they have pierced, and they shall mourn for him,* AS ONE MOURNETH FOR HIS ONELY SON: and shall be in bitterness for him, AS ONE THAT IS IN BITTERNESS FOR HIS FIRST-BORN. Zech. 12. 10.

In that day there shall be a great mourning in Jerusalem, *as the mourning of* Hadadrimon *in the Valley of* Megiddon. 11.

'Tis said of S. *Peter*, that he *remembred the words of* Jesus —— *And he went out, and* WEPT BITTERLY. Mat. 26. 75.

This is the *first* kind of Opposition. *Cordial Opposition, unto sinful abomination.*

The *second* kind of Opposition is Sect. 73.

AN ACTUAL OPPOSITION.

Actual Opposition unto sin, wherein it consists.

In a word or two. As *Cordial Opposition* unto Sin, doth not onely consist *with*, but doth also consist *in*, Perfect *Detestation* of it, and bitter *Lamentation* for it: so *Actual Opposition* *In Real Reformation.*

sition doth consist in *Real-Reformation.*

'Tis not enough that we do repent *For sin*, by *Contrition*, unless also we do repent *From sin*, by *Conversion.*

Our Affection to our *Saviour* (if it be real) will cause us *so* to live, as that we may be able (if possible) to

Psal. 119. 101. say with the *Psalmist*, *I have refrained my feet from every evil way.*

Those who do love their Saviour will leave their sins.

This Affection will be an *Antidote* against *ALL* Sins;

Be they never so Little.

Be they never so Delightful.

1. Their *little* Sins.

1. *Be they never so* Little. This will make us to abstain (not onely from

1 Thes. 5. 22. *Apparent Evill*, but also) *from the* (very) APPEARANCE *of evill.*

Εἶδος its signification.

(The original εἶδος imports *The shape or representation of a thing, rather than the thing it self.*) Yea, from *ALL* appearance.

2. Their *delightful* sins

2. *Be they never so* Delightful. *Dilecta delicta.* This will make us so to live, that we may say in time to come, with reflection unto time past (as the

Psal. 18. 23. *Psalmist* said) *I kept my self from MINE INIQUITY.*

What then shall we think of them, who

who (seeing they cannot enjoy them *both*) will rather lose their *Saviour*, than leave their Sin!

Have there not been many such, from time to time? Are their not many such at this time? Are there not *as many* now as ever? This is a Lamentation, and it shall be for a Lamentation.

How many (alas! how many!) are, in this case, like unto one *Theotimus*, in another case, of whom S. *Ambrose* relates this Story. He having a desperate disease upon his body; The Physician told him, that, unless he drank less wine, he would, in probability, lose his eyes. Then *vale lumen amicum*, said he; Farewel sweet Light, farewel sweet Sight. As if he should have said, If that mine Eyes will not henceforth permit me to drink my fill of Wine, according to my *Will* and *Wont*, they are not eyes for *me*, notwithstanding of my present estimation of them. As *he* would rather lose his *Sight*, than leave off his *lavish-cups*; so *they* will rather lose their *Saviour*, than leave

S. *Ambrose* his Story of one *Theotimus*. See Trap. on 1 Tim. 5. 23.

leave off their *beloved Sins*. This is the *second* kind of Opposition, and the *fifth* Touchstone of true Affection. *Zealous Opposition unto sinful Abomination.*

Sect. 74. *The sixth Touchstone of true last Affection. Expectation of his Apparition.*

The *sixth* Touchstone of true Affection, is this;

Longing EXPECTATION of his glorious *Apparition.*

Hence it is, that *Affection to him*, and *Expectation of him*, are conjoyned by the Apostle *Paul*;

2 Thes. 3. 5. *The Lord direct your hearts* (saith he to the *Thessalonians*) *into* THE LOVE OF GOD, *and into* THE PATIENT WAITING FOR OF CHRIST. This leads me from the *second* Exhortation (*love him Affectionately*) unto the *third.*

Sect. 75. *The third Exhortation. Look for him longingly.*

The *third* Exhortation is this

LOOK FOR HIM LONGINGLY.

The Promise of our blessed *Saviours* glorious Apparition, is a sufficient Ground for our longing Expectation.

Joh. 14. 2. —I *go* (saith he) *to prepare a place for you.* *And*

And if I go and prepare a place for you, I WILL COME AGAIN, *and receive you unto my self, that where I am, there ye may be also.* Joh. 14. 3.

Now, *As all the promises* OF GOD in him *are yea, and* in him *Amen*: So, *all* his own *promises are yea, and Amen.* 2 Cor. 1. 20.

Heaven and Earth (saith he) *shall pass away, but* MY WORDS SHALL NOT PASSE AWAY. Mat. 24. 35.

This his Coming we must verily *believe*; this accordingly, we must earnestly *look for*; yea, we must exceedingly *long for*.

——*Looking for* (saith S. *Paul*) *that blessed Hope, and* GLORIOUS APPEARING *of the Great God, and our Saviour* Jesus Christ. Tit. 2. 13.

——*Looking for* (saith S. *Peter*) *and hasting unto* THE COMING OF THE DAY OF GOD. 2 Pet. 3. 12.

Our Conversation (saith S. *Paul*) *is in the Heavens*, FROM WHENCE ALSO WE LOOK FOR THE SAVIOUR THE LORD JESUS CHRIST. Phil. 3. 20.

Look we must as much *now* for his *second* coming, as *Simion* did of *old* for

Luk. 2.25. for his *first* coming. Of him it is said, HE WAITED FOR THE CONSOLATION OF ISRAEL.

It should exceedingly revive us, and rejoyce us when we think, that Heb.10.37. (as the Apostle saith) *Yet a little while* (ἔτι γὰρ μικρὸν ὅσον ὅσον; a little, little, little while) *and he shall come, will come, and will not tarry.* And we Rev.22.20. should say, *Amen. Even so, come* Lord Jesus, *come quickly.*

* 2 Cor.11.2. *Jesus Christ* he is the * *Husband* of his Church. He is her *Bride-Groom*, she is his *Bride.* Ὁ ἔχων τὴν νύμφην νυμφίος ἐστιν. saith *John* the *Baptist.* Joh.3.29. *He that hath the Bride, is the Bride-Groom.*

Saints (the Spouses of *Jesus Christ*) should be like loyal Spouses in their husbands absence.

In this long absence of *Jesus*, we should carefully behave our selves like loyal Spouses in the absence of their loving husbands.

The *unchast Wife* (Strumpet rather) (which careth not at all (or but a little) for her Lord and Husband) she careth not, for how long a time (at any time) her husband be from home. Yea, she is very *joyful* AT, and very *jovial* IN his absence.

Come (said the cunning Harlot to the

the simple Youngster.) (*Come*, said she) *let us take our fill of love* (of *lust* she meant) *until the morning*, *let us solace our selves with loves.* Prov. 7. 18.

For, *the Good man* is not at home, *he is* gone a long journey. 19.

He hath taken a bag of mony with him, *and will come home at the day appointed.* 20.

But, on the contrary, the *chast* and *loving Wife*, (being ever mindful of her free and voluntary promise, of constancy and fidelity, in her love and loyalty, unto her Lord and husband) she (I say) doth not care (her dearest Husband being, at any time, absent from her) how speedily his return be. Let her husband come when he will come (and the sooner, in her account, the better) she will be ready, not onely to *bid him*, but also to *make him* heartily welcome. Till whose return, she looks upon her self (as I said before) as a desolate, and a *forsaken Widow.*

Let us now bespeak our dearest (yet absent) *Saviour*, as chast *Penelope* wrote, long since, to her *Ulysses*; *Penelope* to her *Ulysses.*

lyſſes; her dear *Ulyſſes*; her abſent (long-abſent) *Ulyſſes*.

Ovid. *Epiſt.* 1.

Hanc tua Penelope *lento tibi mittit* Ulyſſes:
Nil mihi reſcribas, attamen *ipſe veni.*
To *thee*, my dear *Ulyſſes*, This I ſend;
Thou long (*too long*) doſt ſtay:
Write *nothing* back to thy *Penelope*,
But come *Thy Self* away.

Let us beſpeak him farther, to this purpoſe;

* Iſa. 40. 22. Sweet *Saviour!* Thou, * *who ſitteſt upon the circle of the Earth. Thou*, who feedeſt amongſt the Lillies in Paradiſe. *Thou*, who delighteſt thy Self in Triumphs. Yea *Thou*, in the full and ſweet enjoyment of whoſe glorious preſence, *Angels* themſelves, and Saints departed, are *now* unſpeakably, and *ſhall be* eternally happy. How long! (alas! how long!) How long ſhall thy forſaken Bride, bedew her lovely Cheeks, with Briny drops! and wring her alabaſter hands, * *becauſe the Comforter that ſhould relieve her ſoul, is far from her!*

* Lam. 1. 16.

O mora! Christe *veni.*
O long delay! No longer *Stay.*
Sweet Jesus! *Come* (O come) *away.*
Let us say, as *Sisera's* Mother of his charets; *Why is his charet so long in coming? why tarry the wheels of his charets?* Judg. 5. 28.

Let us say with our divine *Poet*;

Come Lord, my Head *doth burn, my* Heart *is sick,*
While thou dost ever, ever *stay,*
Thy long deferrings wound me to the quick;
My spirit gasped night and day.
O shew Thy self to me,
Or take Me up to thee!

Mr. G. Herbert. In his Temple.

Yea, let us say, with the *Spouse* in the Canticles; *Make haste, my beloved,* (make haste) *and be thou like to a* Roe, *or to a young* Hart *upon the Mountains of Spices.* Cant. 8. 14. This is the *third* Exhortation; *Look for him longingly.*

The *fourth* Exhortation, is this;

Sect. 76. *The fourth Exhortation. Lay hold upon him believingly.*

LAY HOLD ON HIM BELIEVINGLY.

When we do come (in the Summer season) into a *Garden,* (the Beds whereof do abound with full-blown

Flowers) How hardly are our fingers with-held from gathering of the flowers, for the ſatisfaction of our *Sent?*

And, when we come into a well-planted *Orchard* (the Trees whereof are laden with pleaſant Fruit, according to their kind) how hardly do we refrain from plucking of the fruit; both for the Delectation of our Palats, and for the Satisfaction of our longing Appetites?

How then can we poſſibly chuſe, when we behold his beauty, but reach forth the hand of faith, to lay hold upon him, who is ſo exceedingly and incomparably beautiful?

Chriſt nothing to us, unleſs applied by us.

Jeſus Chriſt (the chiefeſt Beauty) is nothing at all unto us; unleſs he be, in an eſpecial manner, apprehended and applyed by us.

The *Goodneſs* of all *Duties* doth conſiſt in *Adverbs*; and the *Sweetneſs* of all *Comforts* doth conſiſt in *Poſſeſſives.*

An Expreſſion of S. *Auguſtin.*

Tolle MEUM (ſaith St. *Auguſtin*) *& tolle* DEUM. Take away MY from GOD, and you may take away even *God himſelf* from *me.*

What

What comfort can men possibly take (at any time) in *other mens* enjoyments, unless they themselves be partakers thereof; or (some way or other) concerned therein?

There shall be (saith our *Saviour*) *weeping and gnashing of Teeth*, (and how can it possibly be otherwise) *when ye shall see* Abraham, *and* Isaac, *and* Jacob, *and all the prophets in the Kingdome of God*, AND YOU YOUR SELVES THRUST OUT. Luk. 13. 28.

What is it unto us, that *Jesus Christ* is *that Lamb of God, which taketh away the Sin of the world*; unless, in particular, he take away *OUR SIN?* Joh. 1. 29.

What is it to *US*, that there is *Brightness* in the *Sun*, if so be that *OUR EYES* may not behold it?

What is it to *US*, that there is *Sweetness* in *Hony*, if so be that *OUR PALLAT* may not taste it?

What is it to *US*, that there is *Melody* and *Harmony* in *Musick*, if so be that *OUR EARS* may not hear it?

What is it to *US*, that there is *Fragrancy* in a *Flower*, if so be that

OUR NOSES may not ſmell unto it, and ſmell it?

What is it unto *US*, that there is *Heat* in the *Fire* to warm us, in the Depth of Winter, if ſo be that *WE* may not come near it, or be refreſhed by it?

What is it unto *US*, that there is *Happineſs* (tranſcendent Happineſs) in the Higheſt *Heavens*, if ſo be that *WE OUR SELVES* muſt never enjoy it?

Nay, What is it unto *US*, that there is *Beauty* and *Lovelineſs* in the Lord *Jeſus Chriſt*, if ſo be that *WE OUR SELVES* do not, in particular, apply it?

The Poetical Fiction of *Tantalus*.

The Heathen Poets have idly feigned of *Tantalus*, that, for the diſcloſing of the ſecrets of their feigned Gods, he was tormented in Hell with Hunger and Thirſt. *With Thirſt*; Notwithſtanding that he ſtood continually in a River up to the Chin, the water whereof (could he have drunk it) would have been ſufficient to quench it. *With Hunger*; Notwithſtanding that he had goodly Apples,

ples, continually hanging about his Nose, the eating whereof (could he have done it) would have been sufficient to satisfie it. The *Fiction it self* is *ridiculous*, but the *Application* thereof is *serious*. And it is this.

The serious Application of it.

Those persons, of either Sex, who do not, by a lively faith, *appropriate* unto themselves the Lord *Jesus Christ* (who is the Chiefest Beauty) they will (like *Tantalus*) perish miserably, even in the very midst of plenty.

We should appropriate Jesus Christ.

Let us then endevour (what in us lies) to *Appropriate*, and to *Individuate* the Lord *Jesus Christ*.

Let us endevour to make him *wholly* ours, as if he were *onely* ours.

To do so, is the property of saving Faith.

An expression of S. *Chrysost.*

And indeed, this is the real *property* of saving Faith. Ἡ πίστις ἰδιοποιεῖται τὸν θεὸν, saith St. *Chrysostome*; True Faith, it is not onely a CHRIST-PRIZING Grace; but it is also a CHRIST -- APPROPRIATING Grace.

A story of a mad-man in *Athens*.

I have read a story of a certain mad-man, in the City of *Athens*, who confidently laid a claim to every ship that came (at any time) richly laden

into the Harbour. Oh that moſt men (although unwilling to be accounted mad) did not, in reſpect of the preſent caſe, come ſhort (far ſhort) of this mad-man!

Without Appropriation, what difference between the faith of men & devils.

Were it not for this particular *Application* and *Appropriation*, what difference would there be between *Men* and *Devils*, in the point of Beleeving?

The *Devils* themſelves do *credere Deum*, they do believe *that there is a God*; but they do not *credere in Deum*, they do not believe *in that God* whom they do believe.

Jam. 2. 19. A Gloſs upon it.

Thou believeſt (ſaith St. *James*) *that there is one God, thou doſt well*: (καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι) THE DEVILS ALSO BELIEVE AND TREMBLE. The Original word doth import the *EXTREMITY* of *FEAR*, and the *HEIGHT* of *HORROR*, which is accompanied with, and manifeſted by *Trepidation*, and *Exclamation*; *Shaking*, and *Shrieking*; like unto the *RAGING* of the *SEA*, and the *ROARING* of the *SEA*. For, the primitive word φρὶξ (from whence

φρίσσω, what it doth import.

whence the word in the Text doth proceed) doth signifie (as the Learned in that Language do observe) *Maris agitationem*, the *Raging* or *Commotion* of the *Sea*; and (by necessary consequence) *the Roaring Noise* of the *Sea*, which alwayes accompanies the Raging of the Sea. See *Leigh* Crit. Sac.

Should we not then strive to outstrip the Devils in point of Beleeving?

Let us therefore labour to say (every one of us, in particular, for himself) *Jesus Christus, quantus quantus est, totus meus est. Jesus Christ* how great, how excellent, how beautiful soever he be) *he is* ALL MINE.

Thus did the Psalmist, *Thou art* MY GOD (saith he) *and I will praise thee: Thou art* MY GOD, *and I will exalt thee.* Psal. 118.28.

Thus did holy *Job*; *I know* (saith he) *that* MY *Redeemer liveth.* Job 19.25.

Thus did S. *Paul*; *The life* (saith he) *which I now live in the flesh, I live by the faith of the Son of God*, WHO LOVED ME, AND GAVE Gal. 2.20.

HIMSELF FOR ME.

1 Tim. 1.15. And again; *This is a faithful saying, and worthy of all acceptation*, (yea, and of the acceptation of all) *that* Jesus Christ *came into the world to save sinners*, (ὧν πρῶτός εἰμὶ ἐγω) OF WHOM I AM CHIEF.

Joh. 20.28. Thus did S. *Thomas*; Ὁ κύριός μου καὶ ὁ θεός μου, MY LORD (saith he) *and* MY GOD.

Cant. 2.16. Thus also did the Spouse in the *Canticles*; MY BELOVED (saith she) IS MINE, AND I AM HIS.

This is the *fourth* Exhortation; *Lay hold upon him believingly.*

Sect. 77. *The fifth Exhortation: Go to him willingly.*

The *fifth* Exhortation is this:

GO TO HIM WILLINGLY.

Saints should dye (upon this consideration) not as *prest Souldiers*, but as *Volunteers.*

Every Being tends to, and seeks out after a certain Center, where it may rest in security, and really rejoyce it self, as in the very bosome of delight.

The souls of Saints move *Upwards*, and

and *Christ-wards*, who (being the chiefest Beauty) is their whole desire, and their onely delight.

Therefore (saith S. *Paul*) *we are alwayes confident, knowing, that whilst we are at home in the body, we are absent from the Lord.* 2 Cor. 5. 6.

We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord. Vers. 8.

The enamoured soul, saith, in this case, with *David*, in another case; *O that I had wings like a Dove: for then would I flee away, and be at rest.* Psal. 55. 6.

The soul of a Saint (being even in an Extasie, upon the contemplation of Christs beauty) doth wish heartily for *Eagles wings*; (Did I say for *Eagles* wings? yea, for *Angels* wings) whereby it may soar aloft, and take a speedy flight to Paradise: Whereby it may be carried (with *celerity* and *security*) through the Territories of the Devil (* *The Prince of the power of the Air*) unto the Battlements of Heaven, and the Turrets of Glory. * Eph. 2. 2.

We should say of Death, as *David* said once of *Ahimaaz*, *He is a good* 2 Sam. 18. 27.

good man, and cometh with good tidings.

Fulgent. We ſhould (as a Father ſaith) have *Vitam in patientiâ, & Mortem in deſiderio*; that is, We ſhould have *Life in patience*, and *Death in deſire.*

2 Cor. 5. 2. We ſhould *groan earneſtly, deſiring to be clothed upon, with our houſe which is from heaven.*

Monica, S. *Auguſtines* Mother. We ſhould ſay with *Monica*, S. *Auguſtines* Mother, *Quid hic facio?* what do we make here? why do we not depart ſooner? why do we not fly away from hence? *Volemus ad Cœlos fideles, volemus ad Cœlos.* Let us now fly up unto the heavens, O ye believers: Let us fly up unto the heavens.

An expreſſion of S. *Auguſtine.* We ſhould ſay with S. *Auguſtine*, (the good Son of that good woman) *I deſire to dye, that I may ſee my Saviour; I refuſe to live, that I may be with Chriſt.*

Phil. 1. 23. We ſhould ſay with S. *Paul*; *I deſire to depart, and to be with* Chriſt, *which is far better.*

Luke 2. 29. We ſhould ſay, with *Simeon*; *Lord, now letteſt thou thy ſervant depart in peace.*

Yea, we ſhould ſay with our bleſſed Sa-

Saviour; *Father, into thy hands I commend my Spirit.* And, not onely *with him*, but also *to him*, with S. *Steven*, *Lord* Jesus *receive my Spirit.* Luke 23. 46. Acts 7. 59.

How willing should we be, to put off speedily from the shore of Time, and launch out into the Main of Immortality!

How willing should we be (how willingly willing) to exchange this *Egypt* for that *Canaan*; this *Sodom*, for that *Sion*; this *Babel*, for that *Bethel*; this earthly *Footstool*, for that Chrystal *Throne*; this stinking *Dunghill*, for that spicy *Mountain*; this Dungeon *Prison*, for that gilded *Palace*; this howling *Wilderness*, for that glorious *Paradise*; this *Frigid-Torrid Zone*, for that *Summer-Island*; this solitary *Hermitage*, for that solacing *Heritage*, where we shall fully and eternally enjoy the *chiefest Beauty*! This is the *fifth* Exhortation, *Go to him willingly.*

The *sixth* Exhortation shall bring up the Rear: and it is this; Sect. 78. *The last Exhortation. Imitate him punctually.*

IMITATE HIM PUNCTUALLY.

Is

Is *he* very Beautiful? Do *you* then endevour to become so too.

The Saints of *Christ* should be his living and lively Pictures. *To make his Picture* (in the judgement of *many* Divines) is a thing deservedly to be condemned: But, *to be his Pictures* (in the judgement of *all* Divines) is a thing exceedingly to be commended.

Every individual Christian, should be a chrystal Looking-glass, wherein his *Saviour's* Visage should be alwayes visible.

We must carefully imitate (though not punctually imitate) many *other* Beauties, which are *inferiour* (*far* inferiour) unto *Him*.

Jam. 5. 10. *Take* (saith S. *James*) (*my brethren*) *the* Prophets, *who have spoken in the name of the Lord, for an* Example *of suffering affliction, and of patience.*

Heb. 12. 6. *Be ye followers of them*, (saith S. *Paul*) *who through faith and patience inherit the promises.*

And therefore him much more.

'Tis best to imitate the best.

Robinsons Essays, Observat. 19. *Plutarch* tells us of *Eupompus*, a famous Painter, (who taught *Pamphylus*, the

the Master of *Apelles*) that, *He would imitate* Nature it self, *and not* any work-man, *in Painting.*

And indeed; 'Tis better (by far) in the drawing of the Picture of any Person, to imitate the *Person* himself, then his *former Picture.* Saints are the *living* (yea, the *lively* and the *lovely*) *Pictures* of their *Saviour*; *He* is the *Person*, of whom those *Pictures* are onely the *Representations*; Now if those *Pictures* must be imitated, then (certainly *he* who is the *Person*, much more. They are to be imitated with a *Quatenus*; *Be ye followers of* Me (saith the *Apostle*) *AS I ALSO AM OF CHRIST.* As if he should have said; Follow me *so far.* Follow me *No farther.* 1 Cor. 11. 1.

Jesus Christ is every Christians *Looking-Glass*, (more clear, by far, than is the most transparent Chrystal) *in* which Glass he ought to look (both frequently and fixedly) *by* which Glass also, he ought dayly to deck, and to dress himself.

Jesus Christ is a Christians *Copy-Book*, (written, not onely in *legible*, but

but also in *flourishing* characters) after which copy he must write exactly, both without swerving, & without blotting.

In a word; If ever you would be *lovely*, like *Christ*, you must be *holy*, like *Christ*. Holiness is a Christians comeliness.

To this punctual Imitation, I shall, at present, perswade you, by a double *Excitation*. Whereof,

The *First* is this; Jesus Christ *became like* US, *in Nature*, *that* we *might become like* HIM *in grace*.

The *Second* is this; If *we become not like* Christ *in* Beauty, *whilst we live*; *we shall never come to be like him*, *and with him in* Glory, *when we dye*.

Sect. 79. *The first Motive, to this punctual imitation.* *Christ became like us in Nature.* Joh. 1. 14.

The *first* Excitation to this punctual Imitation, is this;

He *became like* US *in* Nature, *that* we *might become like* him *in* Grace.

Hence he is said to be *made Flesh*. Καὶ ὁ λόγος σὰρξ ἐγένετο, saith the Evangelist. *And the* Word *was made Flesh*.

Phil. 2. 7. *A Gloss upon it.*

He was made (saith Saint *Paul*) (ἐν ὁμοιώματι ἀνθρώπων) IN THE LIKENESSE OF MEN. That is, say some, in respect of *Natural Actions*.

The

The Word in the * Original doth signifie (as the learned observe) a *Conformity of life* in natural operations, *with other men.*

He was found (saith the same Apostle) *IN FASHION AS A MAN.*

And again; *He was in all points, tempted like as we are, yet without sin.*

Man in his Creation became like unto God. *Christ* in his Incarnation became like unto Man. Man in his Regeneration must become like unto *Christ.*

When our *Saviour* was incarnate; It might have been truely said (in the *singular* Number) as the men of *Lystra*, said afterwards of *Paul* and *Barnabas* in the *Plural*; *The Gods are come down to us in the likeness of men.*

Should we then refuse to *step up*, in a *divine* Conformity unto *him*; who refused not to *stoop down*, in a *humane* conformity unto *us*? *His* Conformity unto *us*, was *his* Abasement; *Our* Conformity unto *him*, will be *our* Advancement. This is the *first* Excitation. *He became like us.*

The *second* Excitation to this punctual Imitation, is this; *If*

* Ὁμοίωμα significat conformitatem vitæ, in operationibus naturalibus, cum reliquis hominibus. *Leigh.* Crit. Sacr. Phil. 2. 8. Heb. 4. 15.

Sect. 80. *The second Motive to this punctual Imitation. Else we shall never be like him, and with him in glory.*

If we become not like unto Christ *in* Beauty, *whilst we live; we shall never come to be like him, and with him in* Glory, *when we dye.*

Our Conformity unto *Christ* on *Earth*, is our present *Dignity*; and our Conformity unto Him *in Heaven*, will be our future *Felicity*.

Phil. 3. 21. *He* (saith S. *Paul*) shall change our *vile body, that it may be* FASHIONED LIKE UNTO HIS GLORIOUS BODY.

1 Joh. 3. 2. *Beloved* (saith S. *John*) NOW *we are the sons of God, and it doth not* yet *appear, what we* shall be: *but we know, that when he shall appear*, WE SHALL BE LIKE HIM: *for we shall see him as he is.*

Col. 3. 4. *When* Christ (saith S. *Paul*) *who is our life, shall appear*, Then, *shall* YE ALSO APPEAR WITH HIM IN GLORY.

He that *Hopes* to be like Him *in Heaven*, he must be *Sure* to be like him on *Earth*.

1 Joh. 3. 3. *Every man* (saith S. *John*) *that hath* THIS HOPE *in him* (That is, *To be like unto* Christ, *when he shall appear*; and,

and, *To see him as he is*; as it is in the precedent Verse.) *purifieth himself*, EVEN AS HE (that is *Christ*) IS PURE.

Christ will not be our *Saviour*, unless he be our *Samplar*. Those persons *shall not* be *saved* by his *Death*, who *will not* be guided by his *Life*.

Without Holiness (saith the holy Apostle) *no man shall see the Lord.* Heb. 12. 14.

If we scorn to wear *Christ's Livery* upon Earth, He will scorn that we shall were his *Robes* in Heaven.

If we will not serve out an Apprenticeship here below, we shall never be free *Denisons* in that *Jerusalem which is above.*

If we be not at first, truely and thoroughly *purified*, we shall never be, at last, fully and eternally *Glorified.*

Those *Virgins* which were sought after (and sought out) for King *Ahasuerus*, were first to remain twelve moneths in the *House of the women* (The first six moneths whereof they were to be purified with *Oyl of Myrrh*, and the other six moneths with *sweet Odours*) and afterwards, they were Hist. Chap. 2.

to go to the *House of the King*. If we do not in like manner, enter first into Christ's *Attiring-House*, we shall never enter into his *Mansion-House*.

He that is not first *fit for Heaven*, shall never set his foot in Heaven.

Col. 1. 12. —*Giving thanks to the Father* (saith S. *Paul*) *which hath made us* MEET *to be partakers of the Inheritance of the Saints in light*.

No dirty dog did ever yet (or ever shall) trample, (with his defiled feet) upon the glorious pavement of the *New Jerusalem*. *Where* liquid *Gold* streams down apace; Where *Saphyres* are of no account; Where *Rubies* are but *rubbish*; where peerless *Pearls*, and sparkling *Diamonds* lie like *Gravel*, and glorious *Stars* like *Pebles-Stones*.

If we be not bright and burning *Tapers* in his *Candlestick*, we shall never be shining *Stars* in his *Firmament*.

If we be not first of all, thriving (though tender) *Plants* in *Christ's Nursery*; we shall never be standing *Trees* in his *Paradise*.

If we be not first of all *Scholars* in *Christ's-School*, we shall never be *Fellows* of *Christ's-Colledge*. *Fe-*

Jesus Christ will never put the Robes of Glory upon a Leprous body. Nor will he set his glistering *Crown* upon a *Traitour's* Head. Nor will he ever lay up *Rotten Rags*, and *menstruous Garments*, in his Celestial-*Ward-robe*.

Heaven shall be (certainly) guarded against sinners, (as *Paradise* was once against *Adam*) with *Cherubims*, and a *flaming Sword*. Gen. 3. 24.

It is as possible for *infernal* Devils to come to Heaven; as it is for *incarnate* Devils (who live and dye in sin) to come to Heaven.

He that once *cast out* unholy *Angels*, will ever *keep out* unholy Men.

All those who are *dead* in sin, and *dye* in sin, shall undoubtedly be *entombed* in Hell.

Heaven was not Ordained nor Created, to be A *Bedlam* for *Mad-men*. A *Bride-Well* for *Vagabonds*. A *Dungeon* for *Fellons*. A *Den* for Theives. A *Kennel* for *Dogs*. A *Sty* for *Swine*. A *Harbour* for *Pyrats*. A *Wilderness* for *Wild-Beasts*. A *Cage* for unclean-*Birds*. A *Stews* for *Strumpets*. Or, A *Spewing-Place* for *Drunkards*.

Those *Eyes* which are (as one fitly calls them) the *Loop-holes of Lust*, and the *Casements of Uncleanness*, shall never see the King of Glory in his Beauty.

Those *Ears* which are daily delighted with Ribauldry, Bawdyness and Scurrility, shall never hear those joyful sayings, *Well done good and faithfull Servant: enter into the joy of thy Lord.* Mat. 25. 21.

Come ye blessed of my Father, inherit the Kingdome prepared for you, from before the foundation of the world. Vers. 34.

Those *Tongues* which now are *full of Cursing and* of *Bitterness*; which daily belch out Blasphemy, and send forth many fiery and furious *Granadoes* against the God of Heaven; Those Tongues, I say, shall never sing the highest praises of that God, in Heaven; saying, Rom. 3. 14.

Worthy is the Lamb that was slain, to receive power and riches, and wisdome, and strength, and honour, and glory, and blessing. Rev. 5. 12.

Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 13.

Those

Those *Fingers* that are defiled with the forbidden fruit of Sin; and imbrued in their Brothers blood; shall never pluck the *Golden Apples*, that grow upon the fruitfull branches of the *Tree of life*, which is in the midst of the *Paradise* of God. Mat. 3. 12.

Those *Feet* that are *Swift to shed blood*; * *Swift in running to mischiefe*; shall never **follow the Lamb whereſoever he goeth.* Rom. 3. 15. * Prov. 6. 18. * Rev. 14. 4.

All wicked men, those *sinks of Sin*, shall be, at last, received into the *Common-Sewer*, or *Sulphurious Lake* of *Hell*. Those *Lives* of *Wickedness*, shall undoubtedly terminate in the *Center* of *Wretchedness*.

If we cannot relish the *Wholesome Morsels of Holyness*, as the *first Dish* at Gods Table: we shall never have the *Sweet-meats of Happiness* served up unto us, for an *After-Banquet*.

Those which are not *Abraham's Children*, shall never be in *Abraham's Bosom*.

Those which are not *New-Creatures* shall not inherit, nor inhabit the *New-Jerusalem*.

No stinking *Weed*, nor stinging

Nettle, ſhall ever grow in his *Garden*, or flouriſh in his *Garland*.

The *Bryers* of the *Wilderneſs* ſhall never be planted amongſt the *Roſes* in *Paradiſe*. Nor ſhall the Devil's *Pictures* be ever hanged up, as rare and curious pieces, in God's *Gallery*.

But, On the Contrary.

If we be, *like him*, really *gracious* on *Earth*, we ſhall be, *with him*, royally *glorious* in *Heaven*.

Grace is the *Earneſt penny*; *Glory* is the *total ſum*. *Grace* is the *Firſt-Fruits*; *Glory* is the *full Crop*.

If Grace lead on the *Van*, Glory will certainly bring up the *Rear*. If Grace be the *Premiſes*, Glory will be the *Concluſion*.

God will, one day, *tranſplant* his *Roſes* into a far more excellent and noble Soil. He will remove them from his *Wilderneſs* (his barren Wilderneſs) into his *Paradiſe*; his pleaſant Paradiſe. He will remove them from the cold Clay; and ſet them in his warm *Boſom*; where they ſhall never fade. *He will then gather his wheat into the Garner.*

He

He will, for ever, fix his *Diamonds* in his *Diadem*. Yea, he will carefully repoſite all the * *Jewels of his Grace* in the *Cabinet of his Glory*. * Mal. 3. 17.

To which Glory, he, in his mercy, bring us, who, by his merit, hath ſo deerly bought us, even *Jeſus Chriſt* the Righteous. (*The Chiefeſt Beauty!*) To whom, with God the *Father*, and God the *Holy-Ghoſt*, * *be Glory and Majeſty, Dominion and Power, now and ever.* Amen. * Jude ver. 25.

Courteous Reader,

Be pleaſed to correct, with thy pen, the errata's of the Preſs, which upon the peruſal of this Pourtraicture thou mayſt obſerve with thine eye. The moſt conſiderable are to be corrected, as thou art here directed.

PAge 8. line 4. for *Caliſthenis* read *Calliſthenes*. p. 38. l. 35. f. *ſonte* r. *ſonte*. p. 55. l. 9. f. *one* r. *once*. l. 20. f. *word* r. *world*. p. 61. l. 17. r. He was tempted *unto* ſin, but not *into* ſin. p. 68 l. 27. f. ἕ r. ἅν. p. 79. l. 2. f. *charity* r. *clarity*. p. 93. l. 13. f. *paper* r. *Taper*. p. 124. l. 13. r. *his wife*. p. 141. l. 2. f. *divino* r. *divini*. p. 190. Mar. f. *mulieris* r. *mulieres*. p. 219. l. 1. and in the Margin. f. *Autonia* r. Antonia.

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FINIS.